Friendly and Seasonable

ADVICE

TO THE

Roman Catholicks

OF

ENGLAND.

By a Charitable Hand.

The Fourth Edition enlarg'd: with an addition of the most convincing Instances and Authorities, and the Testimony of their own Authors for the same.

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TO HIS

HONOURED

AND

Worthy Friend, Mr. S. B.

Concerning the former Edition.

SIR,

I Cannot answer your Inquiry, till I have not only commended but encouraged your charity to your Country-men of the Roman Communion; it being an excellent Piety to endeavour to reduce them into the right way, who

are so confident in the wrong. The zeal of most men expresseth it self by fury and clamour against Dissenters, whilst you shew your esteem for the rational Principles of the Church of *England* by your diligence to propagate them, and your desires to reconcile its misinformed Adversaries to them. It is one of the great properties of Goodness to be communicative, and a copy of St. *Paul's* most obliging charity, *Acts* 26. 29. to wish that all whom you converse with, were as happy in the choice of their Faith, as you know your self to be; wherefore that I may as well quicken your generous design, as invite some others to imitate so good an example, I will propound these few considerations.

The relation in which the English Romanists stand to us should excite our care; for they are

are all Natives of the same Country, Subjects of the same Government, and are called by the same general name of *Christians*: many of them our kind Neighbours, familiar Acquaintance, or near Kindred, and some of them (where their Prejudice doth not blind them) persons of great reason, and of so good inclinations, that they are not made vicious by the evil liberties which their Principles do allow: And shall we for want of affection or courage suffer them to be kept in ignorance, and imposed on at present, and to be led blindfold in such a way as will extremely hazard the Salvation of their precious Souls hereafter? If all the relations they bear to us do possess us with any real affection for them, we cannot but do our utmost to undeceive them. The frauds indeed of the Guides of that Church are daily more and

more laid open, but for want of ſuch a charity as yours is, they who are chiefly concerned, ſeldom come to the knowledge of them: I am ſure thoſe excellent Pens which diſcovered them, did not deſign we ſhould make their deluſions the ſubject of our mirth, but the means to convert the Souls of thoſe that are linked to us in ſo many bonds, that it is a ſhame we ſhould ſuffer them to be ſo deceived.

2. But we uſually excuſe our remiſneſs, under the pretence that it is impoſſible to convert them: Had our Anceſtors ſo eſteemed it, the World had wanted the bleſſing of the Reformation: I grant 'tis difficult, becauſe of their rooted prejudice, and the policy of their Leaders; yet not impoſſible, becauſe many have undertaken it, and prevailed. So that as *Seneca* ſaith

ſaith in another caſe, *It is not becauſe of the difficulty that we do not attempt it, but becauſe we do not attempt it, therefore it ſeems difficult*, Ep. 104. The Philoſopher tells us, *Where there is no difficulty, there is no opportunity to exerciſe either Art or Vertue.* And if we were once willing to take ſome pains for ſo noble an end, it would much allay the trouble thereof, to conſider the advantages which it may bring not only to the party which is the object of our charity, but to the Church, yea and to our own Souls alſo; for *He that converteth a ſinner from the errour of his way, ſhall ſave a Soul from death, and ſhall hide a multitude of ſins*, Jam. 5. 20. *and they who turn many to righteouſneſs ſhall ſhine as the Stars for ever and ever*, Dan. 12. 3. Nay moreover, if ſuch Pious endeavours ſhould want ſucceſs on Earth, they

ſhall not fail of a reward in Heaven.

3. And finally, if we conſider the unwearied induſtry of our Adverſaries in ſeducing, methinks it ſhould awaken our diligence, in ſtrengthening the weak, and reducing ſuch as are out of the way. It had been very ſtrange if the Apoſtles ſhould have been unwilling to travel for the propagation of the right Faith, and the winning Souls to Heaven, when the Phariſees compaſſed Sea and Land to reconcile a Proſelyte to their particular Sect; and yet alas it is too often ſeen, *that the children of this world are wiſer in their generation than the children of light*, Luke 16. 18. The Hermit *Pambo* accidentally beholding a theatrick Woman dance exquiſitely before a looſe Aſſembly at *Alexandria*, is ſaid to have wept abundantly, to conſider how much more pains ſhe took to ſerve evil ends, than he himſelf did

ed to ſerve God. Had we as much tenderneſs as that holy man, doubtleſs we have as great occaſion for our ſhame and ſorrow, when we ſee others more active to advance the Myſtery of Iniquity, than we are to promote the Glory of God, and the Salvation of our Brethrens immortal Souls.

Theſe Conſiderations, *worthy Sir*, I know have excited your charitable reſolutions, and I hope will prevail with many others to endeavour the reformation of their deceived Friends: Wherefore, that I may anſwer your deſires, and contribute my poor aſſiſtance to ſo pious and generous a deſign, I have ſent you the following Papers, wherein the deluſions of that Party are diſcovered as plainly, yet as modeſtly as may be, that they may ſee in a little room how much it is their intereſt and advantage to embrace the true Catholick Re-

ligion of the Engliſh Church. I know all theſe particulars have been more fully handled by better Pens, but moſt of theſe Writings have been by way of diſpute, and intended rather to Convince than Perſwade. So that they may be very proper to give fuller ſatisfaction in any particulars doubted of when their great Prejudices are firſt a little removed: Beſides, there are many through unavoidable Buſineſs, Company, or other Divertiſements, who either have no leiſure, or no inclination to read a larger Volume, being of *Callimachus*'s mind, that *A great Book is a great Evil* a, who yet may be prevailed with to ſpare one hour for ſo ſmall an abſtract as this. The Jewiſh Talmud tells us of a noble Heathen, who came to Rabbi *Hiltel*, and offered to become a Proſelyte,

a Μέγα βιβλίον μέγα κακὸν. *apud Athenæum.*

ſelyte, if he could teach him the whole Law at one Leſſon, *Tract. Sab. fol.* 31. And if you meet with any of his mind, they may perhaps be gratified with this little Abridgement, wherein the miſtakes of the *Roman Perſwaſion* are put into as narrow a compaſs as they can well be reduced to; ſo that even thoſe who are yet reſolved to be of that Church may perhaps not be unwilling to peruſe it, that they may at one view ſee, what their Religion is charged with. And if it do not gain ſuch perſons, yet it will teach them to cenſure mildly, and to diſſent from us with more moderation. And as the Volume is ſmall, and ſo may invite thoſe to its peruſal who are delighted with brevity, ſo the ſtyle is as mild as the matter would allow, and can give no juſt offence to any: the particulars are ſo plain, and ſo fully proved more at large by others,

others, that the Author resolves not to dispute, but in pure charity to advise the *Romanists* not to resist apparent Truth and Reason, having no worse intentions towards them, than to set them into the best way to Heaven; and if any be angry at Him or You for this, they are the greatest Enemies to Themselves, and more concerned for their *present Opinions*, than for their *everlasting Salvation*; but it is to be hoped the sincerity of your intention to do good may oblige some kindly to accept this Manual, at least as a Testimony of your love; to whom, if you have the liberty of Discourse, you shall do well to clear those exceptions which Prejudice may suggest, and at least to obtain from them a resolution, impartially to enquire into the truth of that which they so confidently do believe. And sure, it is infinite pity that persons of excellent

excellent reaſon ſhould be ſo much enſlaved, as not to dare to ask the right way to bliſs of any, but thoſe who have an abſolute dominion over them, nor once to go about to judge for themſelves in a caſe of ſo great Concernment.

I would be loth to think ſo hardly of their Superiours, as to ſuppoſe they interdicted their Adherents from all converſe with us; for this were the exact parallel of the *Muſcovian* Policy, where it is death for any to travel out of their own Kingdom without eſpecial licence, for fear they ſhould never endure their former bondage, when once they have ſeen the freedom of other Nations: and if once you can prevail ſo far, that they will impartially compare their own Opinions with ours, it is probable they may become our Friends. I ſhall add no more, but to wiſh this Token may be as

kindly

kindly accepted as it will be charitably offered by you, and to assure you, you shall never want his prayers for your success, who is,

Sir,

Yours to serve you.

TO

TO HIS

Esteemed Friend

Mr. *W. R.*

Concerning this present Edition.

SIR,

YOUR account of the Speedy dispersing of this Little Tract, encourageth me to hope, it hath not only been acceptable to the World, but also blessed be God to the reducing some from the Roman Opinions, *and the establishing others in the* Protestant Faith; *And that it may more effectually serve to these desirable Ends, I have been content to obey your Request,*

queſt, in reviewing it in order to another Impreſſion, which (You tell me) is now deſired. In which Review, I have rectified the Method of the whole, and illuſtrated and ſtrengthned every part, with the Addition of ſo many of the moſt convincing Inſtances and Authorities as could be put in without too much ſwelling the Bulk. I confeſs I did ſuppoſe the things to be ſo evident, and ſo plainly proved in larger Diſcourſes, that I was not curious before, always to bring Proofs for my Aſſertions: But now your Letter acquaints me both that ſome Romaniſts *(who reſolve boldly to deny, what they cannot otherwiſe evade) have queſtioned the Truth of ſome parts of this charge; And alſo that thoſe* Proteſtants *whoſe Charity hath invited them to ſeek their Friends Converſion, have deſired I ſhould add my Authors to confirm theſe Allegations: Therefore for the full ſatisfaction of both Parties,*

I have proved all the particulars by the Teſtimony of ſuch Authors whoſe Evidence is unqueſtionable, chooſing uſually the plain Confeſſions of Popes and Cardinals, or other approved Writers of the Roman *Church, that ſo thoſe of that Party may believe theſe Matters from the mouth of thoſe whom they eſteem their beſt Friends, which they would ſuſpect, if we related upon our own Credit, whom they unjuſtly account their Enemies; And though their preſent* Romiſh *Prieſts ſhould deny thoſe things, which the moſt Eminent Writers of their own Church have formerly acknowledged, they are not to be doubted of upon that account, ſince the Confeſſion of their former Writers* againſt *their own Party is better Evidence, than the denial of the later can be for it; for* No man will lie (*ſaith* Tertullian) to his own diſgrace, but rather for his credit: And it is more fit to believe ſuch

as

as confeſs againſt themſelves, than ſuch as deny for themſelves *a*. *So that none can juſtly doubt of theſe Truths thus atteſted*: *And he that once believes them, and yet retains the Religion of* Rome, *muſt be of a humour differing from the reſt of Mankind, who cannot chooſe a known deluſion, nor delight in ſitting under apparent abuſes. I muſt expect the Admirers of that once famous Church will entertain theſe juſt and neceſſary Accuſations thereof with ſome little heats of paſſion; but I hope it will calm thoſe haſty motions when they deliberately conſider, that ſince I ſay no more than Truth I do no injury to* Rome, *and the Charity which I have for them obliges me to ſay ſo much.* And why (*ſaith the Philoſopher*) art thou diſpleaſed at me who have done no more than a *Looking-glaſs* doth to the deformed, having only ſhewed thee to thy

a Tertul. *Apol. cap.* 32.

thy ſelf as thou art? Shall the *Phyſician* be ſaid to reproach him whoſe diſeaſe he diſcovers to him *b*? *They will remember I hope that I have undertaken the Office of a* Friendly Counſellour, *whoſe duty (according to the* Grecian *Sage) is*, Not to adviſe that which is moſt pleaſing, by that which is moſt profitable *c*. *And if in compliance with this Rule I ſhall ſomewhat diſpleaſe them to their Advantage, I ſhall not only obtain a Pardon, but merit their Thanks alſo in the end: However I ask no more, than that laying aſide their Prejudices, they will put on ſo much affection to their own real intereſt, as to weigh the Reaſons and Arguments upon which my* Advice *is grounded, and if they be convincing and perſwaſive, I deſire them not to reſiſt their own Freedom, nor deſpiſe him that ſincerely ſeeks their good;*

b Arrian. *in* Epict. *l.* 2. *c.* 14.

c Diog. Laert. *in Vit.* Solon.

but

but if they absolutely resolve the most rational and just Motives shall not persuade them to alter their old Opinions, I shall pity and pray for them, but can use no other Methods in this case; for it is Counsel *and not* Command *which I give, since men should be reasoned and not forced into a right Faith, and would God the Roman Church had never obtruded her Opinions upon the world by any other means, but these gentle and rational persuasions, her Neighbours then would not have had so just cause to complain of her. And now,* Sir, *since I write, and you and other zealous Protestants act by these fair Methods, if our endeavours for our Countrymens Conversion be not maliciously misconstrued, they cannot be censured to tend to the harm of any, but must be confessed to aim at the present and future happiness of all that we shall address our selves to in this Matter: And I shall rejoyce if my pains herein may attain*

these

these blessed ends, and let you particularly understand how gladly I would encourage your Love to the Church of England, *and comply with all your Pious desires, since I am,*

SIR,

Your affectionate

and

faithful Friend.

Friendly

Another Letter to a Friend.

Sir,

Your affectionate

and

faithful Friend.

Friendly

Friendly and Seasonable

ADVICE

TO THE

Roman Catholicks

OF

ENGLAND.

The Introduction.

My Friends and Country-men,

IT is observed by others, and complained of by your selves, That you lie under many inconveinences, by reason of your stiff adherence to those Opinions which *Rome* calls *Reli-*

Religion: the charges you are at to maintain a Foreign Jurisdiction, and your want of the Communion of those Christians among whom you live, the uneasie Rites imposed on you here, and the great hazard of your Salvation hereafter, are reckoned by others to be evils appendant to your professing the *Faith* of that Church. But if you your selves do not feel or not fear these things, and so account them no grievance, yet you are sensible of other pressures, and frequently complain, that *your Estates are obnoxious to the penalties of the Law, and your persons exposed to the general hatred of the People.* You tell us, *you want many Privileges of other Subjects, and lie under many burthens from which others are free*: You perceive, that *your actions are observed, your designs suspected, and your Party accused to be the cause of all publick evils.* How far some of your own Perswasion have contributed hereunto, I shall not take upon me to judge; esteeming it a more charitable employment to offer some expedient to free you from those sad effects which you complain of, than either to enquire after the cause of the

Nations

Nations general Antipathy to your Religion, or disputе about the Occasion thereof: wherefore, whilst some accuse your *Practices*, and others deride your *Worship*, I have so much affection for your *Persons* (as my Countrymen) and so much charity for your *Souls* (since you bear the name of *Christian*) as to present you with some useful *Advice*. 'Tis true, the common apprehension concerning you might almost discourage such an Attempt, it being generally believed, that a *Roman Catholick*'s prejudice is like theirs in St. *Augustine*, *who (being descended of misbelieved Ancestors) preferred their Extraction before the Truth*; and like the resolution of *Cotta* in *Cicero*, who says, *That no discourse of either learned or unlearned men, should ever remove him from the Opinion received from his Fore-fathers concerning the Worship of the Immortal Gods* a. But I know many of you are masters of more reason than to ground your Faith upon so uncertain a Foundation: *It is not the part of wise men* (saith a learned Father) *to be enslaved to a received Opinion, nor rashly to give up them-*

a Cicer. *de natur. Deor. lib.* 2.

ſelves to their Fathers cuſtom; but to endeavour to find out the Truth b. And it is the advice of the great Apoſtle, *to prove all things and hold faſt that which is good,* 1 *Theſſ.* 5. 21. becauſe it is a *zeal without knowledge,* and fooliſh obſtinacy, to be confident of that which we never did examine. I can eaſily believe your Spiritual Guides will eſteem no ſin more mortal, than to enquire into thoſe Principles which you receive from them, and they will ſcarce allow you the liberty to peruſe a few lines preſented by ſo charitable a hand: But their Prohibitions (methinks) ſhould make you more ſuſpicious and inquiſitive, and cauſe you to reſolve to try that Coyn which ſhuns the Touch-ſtone, knowing that *Truth ſeeks no corners, and that which is real needs no Teſt.* The Church of *England* puts no ſuch reſtraints upon her Adherents, nor is ſhe unwilling to have her Doctrines tryed by Scripture and the beſt Antiquity; becauſe ſhe finds thoſe are her beſt Sons that have enquired moſt narrowly. *Evil needs a maſk and a diſguiſe* (ſaid the brave

b Theodoret *de Curand. Græc. affect. Serm.* 1.

brave *Ageſilaus*) *but Light makes true goodneſs to be more illuſtrious and more lovely.* And a greater than he ſaith, *Every one that doth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved; but he that doth truth, cometh to the light*, S. *John* iii. 20, 21. If therefore you have but ſo much conſideration as to ſuſpect, and ſo much courage as to examine, I ſhould not be without hope, that my *Advice* might take place, ſince (as *Plato* notes) *Every ſoul is unwillingly deprived of Truth, which men cannot reject when once it appears unto them.* I ſhall ask no more of you than to ſearch impartially, whether the Doctrines wherein you differ from the Church of *England*, deſerve ſo firm an aſſent as you give them; and he that dares not do this, is not a Diſciple, but a Slave. It may be thoſe Counſellors may pleaſe the heady *Bigots* of your Perſwaſion better, who adviſe them to eaſe their mind by reproaching the Laws and the Government, or to attempt the ſhaking off their Grievances by more deſperate courſes: But I do not believe the wiſer and more ſober *Romaniſts* can approve ſuch curſed

motions, there are many of them too noble to admit such thoughts. It is the *Stoicks* Character in *Galen*, *That they would rather betray their Countrey than renounce their Maxims*: But I take those of your Party to be generally of a better temper, and therefore I hope you will account it to be far more Friendly and Seasonable *Advice*, to try these your Principles strictly, before you expose your Country or your Selves to suffer all the ill consequences of your rigid maintaining of them; and if you once rightly understand them, I hope you will discern they do not deserve to be retained at so dear a rate: so that it is possible you may resolve to quit your mistaken Opinions and your real Sufferings together. However, though your Enquiry shall not have this effect, yet this Trial of your Principles ought not to be wholly declined; for I would advise you to examine the *Roman* Doctrines, if it were but only to declare, that your Religion is not a blind and accidental choice, and to vindicate your selves from the charge of the Old *Samaritans*, *who worshipped they knew not what*.

SECTI-

SECTION I.

Whether the Roman *Opinions, which differ from the Church of* England, *be the Old Religion?*

I Doubt not, but those who have been educated in the *Romish* Religion, as well as those who have inconsiderately turned to it, do please themselves in fancying they are of the *Old Religion*; and hence they assume and appropriate to themselves the Name of *Catholicks*, upon this presumption, that they do intirely, and in all things, agree with the Ancient and Universal Church: But *(my Friends)* if you have the patience to enquire, you will find there is no good ground for this perswasion; it being evident the *Roman* is not the *Old Religion*, in any other Articles, but only in those which are found in the *Apostles Creed*, or founded upon the plain words of *Holy Scripture*; for that is the *Old Religion* which God revealed at first, and which Christ and his Apostles taught. *That*

is trueſt which was the firſt (ſaith *Tertullian*) *and that was firſt which was from the beginning* c. So S. *Cyprian*; *We ought not to regard ſo much, what ſome others before us have thought fit, as what Chriſt himſelf, who was before all, hath doned.* Now, if that be the *Old Religion*, which is taught in the Holy Scripture and the Creed, herein the Religion of *Rome* cannot pretend to be *Older* than the Religion of *this Church*, becauſe *We* hold all theſe Articles as well as *They*; yea, if the caſe be rightly ſtated, the Church of *Englands* Faith is the *Old Religion*, and not that of *Rome*; for ſhe profeſſeth, *To believe nothing as an Article of Faith, but what is read in Holy Scripture, or may be proved thereby*: Artic. vi. But the *Roman* Church declares, *They receive Tradition with the ſame veneration that they do the Scriptures.* Concil. *Trident.* Seſſ. 4. So that we hold all the Principles of the *Old Religion*, and no other, but they (under the pretence of *Traditions*) have invented and added many

c Tertullian. *in Martion. lib.* 4.

d Cyprian. *ad Cecilian. Ep.* 63.

many points to the *Old Religion*, which are not mentioned in the Bible, and decreed other Articles contrary to the *Old Religion* recorded in Scripture, and all these are a *New Religion*; and yet these are the Doctrines in which we differ. In all the Principles which are truly the *Old Religion*, we and they generally do agree; but if you take the Religion of the *Roman* Church for the Doctrines in which they differ from us, it may be justly said, *they* are of the *New Religion*, and *we* of the *Old*, since our *Religion* was recorded in Scripture sixteen hundred year ago (as our *Adversaries* seem to confess, when they call us *Scripturarii*, Scripture-men: *Prateol.*) whereas all that which is properly *their Religion*, is of much *later Date*. And that I may not be thought to invent this Charge, or to accuse the *Roman* Church wrongfully, I will instance in the most principal of the Doctrines wherein we differ, and bring in your own Doctors as Witnesses of this Truth.

1. That *Prayers to the Saints* are not mentioned by Christ nor his Apostles, is confessed by *Salmeron*, *Lindan*, and

Bannes e. *Etherianus* saith as much of *Prayers for the Dead* f. *Indulgences* are not to be found in Scripture, nor in the ancient Doctors, say *Durandus*, *Major*, *Cajetan*, and *Antoninus* g. *Transubstantiation* it self cannot be proved by Scripture, if you will take three *Cardinals* words for it *h*. And if our designed brevity would allow it, the like might be proved of all the rest.

e Salmeron *in* 1 *Tim. cap.* 2. Lindan. *Panop. l.* 3. *c.* 5. Bannes 2. 2*æ. qu.* 1. *Art.* 10. *conclus.* 2.

f Hugo Etherian. *de regressu animæ.*

g Durand. 4. *Sent. dist.* 20. *qu.* 3. Major. 4. *d.* 2. *qu.* 2. Cajetan. *Opusc.* 15. *cap.* 1. Antonin. *part.* 1. *sum. tit.* 10. *cap.* 3.

h Fisher *de Captiv. Babyl. c.* 10. *De* Alliaco *in* 4. *Sent. qu.* 6. *art.* 1. Cajetan *ap.* Suarez. *Tom.* 3. *disp.* 46.

But we must proceed to shew, there are some *New* things in the *Romish* Religion, directly contrary to the Scripture. The taking the *Cup from the Laity* is contrary to our Saviours Institution, as that very Council of *Constance* confesseth which first enjoined it; for they say, the Sacrament shall be given in one kind only to the people, *Non obstante*, &c. *notwithstanding our Lord did appoint it in both, Concil.* Constant. *Sess.* 13. And your

your own Authentick vulgar Translation (as if this Innovation had been foreseen) where the Greek only hath, *We are all partakers of one bread*, adds [*& de uno Calice*] *and of one Cup*: 1 Cor. 10. 17. The Veneration which you give to *Images*, seems to all impartial eyes directly contrary to the Second Commandment; and though your Priests will not directly confess it, yet their general leaving out the *Second Commandment* in your Catechism, and cutting the *Tenth* in Two, to keep up the number, and conceal the omission from the vulgar, is a fair Evidence, they themselves suspected that this Commandment made against them, and feared others would apprehend it so. To these you may add, *Praying in an unknown Tongue*, which S. *Paul* condemns in one whole Chapter, 1 *Corinth.* xiv. as some of your own Commentators on the place confess: As also the making *Saints* and *Angels* your *Mediators to God*, when the same Apostle positively saith, *There is but one mediator*, viz. *Christ Jesus*: 1 *Tim.* ii. 5. All these therefore cannot rightly be accounted any part of the *Old Religion*, properly

so called: But if we shall descend lower, these, and many other Points of your Religion, are so far from being the *Old Religion*, that the Writers of the *Roman* Church do acknowledge, they were not known to the *Primitive Fathers*; yea, they record the very time when most of them were imposed. The Doctrine of *Purgatory* was first built upon the Credit of those fabulous Dialogues attributed to *Gregory* the First; or if they were his (which many doubt) this was six hundred years after Christ, and it was not generally believed in the Church five hundred years after, as we learn from an Old Historian, *Otto Frising. Chron. An.* 1146. And as for the *Prayers* made *to deliver Souls* from thence (that gainful Article of your Church) we are told by your own Authors, that the first who caused them to be appointed by your Church, was *Odilo* Abbot of *Clugny*, *an.* 1000* The worshipping of God by *Images*, was not allowed by the Ancient Fathers, say your own Authors, *Clemangis*, *Poyld. Virgil*, and *Peresius*

* Ranul. Higden *Polychron. l.* 6. *c.* 15. Petrus Damian. *Vit.* Odilon.

Peresius Aiala i. And all men know, this kind of use of *Images* can be derived no higher (as to its being Decreed) than that despicable Council *k* in the *Eighth Century*; but both the Doctrine and the Council also was rejected for many years after by the *French*, *English*, & *German* Churches *l*. *Indulgences* are not Ancient, as Bishop *Fisher* confesses *m*: Nor is there any good proof in your own Authors for them before the time of Pope *Alexander* 3. *An.* 1160. or the Council of *Clermont* however, *An.* 1096 *n*. And the first who made Money of them was *Bonif.* 9th. *An.* 1390. as *Platina* and *Polydore Virgil* tell us *o*. And the first *Jubilee* (the great Market for them) was not an hundred years before *p*. The forcing all

i Clemangis *de nov. Celebr.* II. Polydor. Virgil. *de Invent. rer. l. 6.* Aiala *de Tradit. p. 2. c. de Imag.*

k *Concil. secundum* Nicæn. *An.* 787.

l Hoveden *Annal. Par.* 1. *p.* 405. Matth. Westmon. *Anno* 793.

m Fish. *in* 18. *Artic.* Luther.

n Scioppius *de Indulg. cap.* 12.

o Platin. *in. Vit.* Polyd. Virgil *de Invent. l.* 8. *cap.* 2.

p *Temp.* Bonifac. 8. *An.* 1300. Polyd. Virg. *ut supra, l.* 8. *c.* 1.

Priests

Priests to vow *single life*, and renounce their Wives, was first obtruded upon the *Church* by *Pope Hildebrand* q: *Without any Precedent* (saith an Old Historian) *and (as many thought) of an indiscreet Zeal, contrary to the Holy Fathers Opinion* r. And yet he was not obeyed here in *England* in this for above a hundred years after; for our Ancient Records say, *All these Decrees availed nothing, for the Priests by the Kings consent; still had their Wives, as formerly* s. *Auricular Confession* to a *Priest* was never imposed as necessary until the *Lateran* Council t: It being little above fifty years before, that we are informed by the famous Master of the *Sentences*, and by *Gratian* your great compiler of the Decrees, That it was in our choice whether we would confess to God only, or to the Priest also;

q *Ann.* 1074. Matth. Westmon. *hod. An.* Vincent. *Spec. hist. l.* 24. *c.* 45. Antonin. *lib.* 16. *cap.* 1. *Sect.* 21.

r Sigebert. *Chron. ad An.* 1074.

s *Histor.* Petroburg. *Anno* 1127. *ap.* Spelm. *T.* 2. *p.* 36.

t *Concil.* Later. *Can.* 21. *An.* 1215.

also *u*; and *T. Aquinas* confesseth this was the Opinion then *x*. *Transubstantiation* (the discriminating Doctrine of your present Church) was not held by the Fathers, as your own Doctors acknowledge *y*, and one of the Infallible Heads of your Church affirms, *That the Elements cease not to be of the substance and nature of Bread and Wine z*. The Schoolmen confess *Transubstantiation* is not Ancient *a*: And two of the most famous of them plainly deny it *b*. The *Administring* the Sacrament in *One kind*, is no older than the Council of *Constance* (as was noted before) *c*; the practice of the whole Church and of *Rome* it self being otherwise till then *d*: Finally, many things were never decreed and imposed

u Peter Lomb. *l. 4. sentent. dist. 77.* Gracian. *de Pœnit. dist. 1. c. 89. circ. An. 1150.*

x Tho. Aqu. *in 4. Sent. dist. 17.*

y Gregor. *de* Valent. *de Transub. lib. 2. cap. 7.* *Cardin.* Cusan. *Exercit. l. 6.*

z Gelasius *Pap. de duabus Naturis contra* Eutych.

a *Ap.* Suarez. *Tom. 1. in Euch. disp. 7.*

b Scotus *in 4. Sent. cap.* II. *qu. 3.* Durand. *in 4 Sent. dist. 10. qu. 1. n. 13.*

c *An.* 1415.

d *T.* Aquin. *in Johan. 6.* Alphons. *a* Castro *adv. hæres. lib. 6.*

posed as necessary to be believed till the late Council of *Trent*; such as the equalling *Apocryphal* Books and Traditions to the undoubted Canon of Scripture, *Justification* by the merit of Good works, *&c.* Which Council of *Trent* was never fully owned by the Catholicks of *France* d: Nor was it ever received as a lawful Council by this *English Nation*.

d Bochall. *de Decr. Eccles. Gallic. l. 5. tit. 20.*

It would be too tedious to run over all the rest of those Points wherein the *Roman* differs from the *English* Church, or else it might be shewed, that the *Appeals* to *Rome*, and the *Pope's Universal* claim, *Veneration* of *Relicks*, *Invocation* of the *Blessed Virgin*, *Pilgrimages*, &c. were wholly unknown to the three first *Centuries*, as the ingenuous *Romanists* will confess, and our Writers have largely proved. By all which it appears, that the *Old Religion* of *Rome* for the first three hundred years, had no formal *Invocation* of *Saints* nor *Angels*; no *Purgatory*, nor *Prayers* to be delivered thence; no *Images*, no *Transubstantion*, no *half Communion*, no *Jubilees*, no *Indulgences*,

so

no constrained *Cælibate*, no Prayes in an *unknown Tongue*, no customary *Auricular Confession*, no *Apocrypha* in her Canon of Scripture, nor the rest: Now if you strip your Church of these Doctrines, she retains scarce any thing, but the Protestant Articles of the Church of *England*; But if you take *Rome* with these Additions, her Religion is not so *Old* by far as the Religion of *this Church*. Perhaps it will be pretended, *Though these Decrees were made in latter Ages, yet the Determinations were made by vertue of Apostolical Traditions preserved in the* Roman *Church from the very beginning*; and upon this pretence your late Writers of Controversie have generally laid aside all Arguments from Scripture and Ancient Fathers, and resolve all into *Oral Tradition*, and the *Infallibility* of the *Roman* Church. But what is this but to confess, that the *Scriptures*, the *Ancient Fathers*, and all *written Records* (which are impartial witnesses) do make against them? only these *unknown Traditions*, which are only in their own keeping) and may be of their own devising) these, they say, bear witness for them, which is to make them-

themſelves Judges in their own Cauſe; and may juſtly occaſion your enquiry, whether the *former Popes* knew of theſe Traditions or no? If not, how then came the *later Popes* to the knowledge of them? If they knew of them of *old*, why did they let them ſleep ſo long, and ſuffer the Church to err for ſo many years for want of them? Did they diſcharge their *Univerſal Headſhip* well in this Concealment? But in very truth it is evident, the *firſt Popes* knew of no ſuch Traditions, and the *later Popes* have invented them to ſupport their new deſigns; which appears by the *Ancient Popes* declaring directly contrary to theſe pretended *Apoſtolical Traditions*, of which take a few Examples. Pope *Gaius* writes, *That the Righteouſneſs of the Saints avails nothing to our Pardon or Juſtification* f. Pope *Gelaſius* denies *Tranſubſtantiation*, as was noted juſt now g. The famous *Gregory the Great* ſaith, *He himſelf was the Emperors Servant, and owed him obedience* h, and declares,

f Gaii *Epiſt. Decret. ad Felice, ap.* Binium. T. 1. *p.* 173.

g Gelaſ. *de duabus Nat. contr.* Eutych.

h Grego. *Mag. Epiſt. ad* Maurit. *lib.* 2. *Ep.* 61.

clares, *That God had given the Emperor power over Priests as well as others* i. The same Pope disowns the Title of *Universal Bishop*, as unfit for him or any other *k*. He also determines, *That it is lawful for such of the Clergy as cannot contain, to marry* l: And he allows *Images* for History and Memory only m. A later than he also in the *Canon Law* decrees, That in such Dioceses where there be people of divers Languages, *The Bishop shall provide fit men to celebrate Divine Offices, and minister the Sacraments of the Church according to the diversity of Rites and variety of their Languages: Decretal. Greg. l.* 1. *Tit.* 31. *cap.* 14. The aforesaid Pope *Gregory the First* affirms, that *the Book of* Maccabees *is not Canonical* n. And as well the *Ordinary Gloss*, as the *Old Editions of* the Bibles which were allowed by the *Roman Bishops*, and used in that Church before the Council of *Trent*, do all distinguish between the *Canonical Books*, and

i *Idem ad* Theod. *lib.* 2. *Ep.* 65.

k *Idem ad* Eulog. *lib.* 7. *Epist.* 30.

l *Respons. ad Interrog. secundam* Ang. Cantuarienf.

m *Ad* Seren. *lib.* 7. *Epist.* 109.

n Greg. *Mag. Expos.* Job *l.* 19. *c.* 17.

and those which the *Protestant* Church now call *Apocrypha* n. Yet the contrary to all these hath been afterwards decreed upon pretence of being *Apostolical Traditions*: By which account you may see (if your *Prejudices* hinder not) that the present *Roman* Church (as it differs from the *Church of England*) retains neither the *Old Religion* of the Scriptures, nor that of the *Primitive Church* in general, nay, nor that of the *Ancient Church* of *Rome*; for they have omitted some Points, added others, and altered so many, that though *Rome* keep the *Old Name*, it doth not keep the *Old Faith*. *We may now seek* Rome *in the midst of* Rome (as *Juvencus Vitalis* said): *Nor can it be denied* (saith another) *but the* Roman Church *is not a little different from its ancient beauty and splendor* o. There is not the Faith, the

n *Gloss. Ordin. An.* 1200. *in Præfat. de libris Canon, & non Canon.*

Biblia Complutens. *in Præf. a Card.* Ximenio *approb. a* Leone X. *An.* 1502.

Biblia Vulg. edit. Basil. *cum Gloss. Ord. An.* 1506.

Biblia S. Pagnini *&* Birkmanni, *&* Vatabli *per* Rob. Stephan. *A.* 1541.

o Cassander *de Officii boni Viri.*

the Manners, nor the Worship of the *Primitive Roman Church*; and therefore according to S. *Ambrose*, *They that have not* Peter's *Faith cannot succeed to* Peter's *Inheritance* p; and as S. *Hirome* observes, *They are not the Sons of the Saints who possess their places, but they which follow their Works*: And, *That only* (saith *Lactantius*) *is the Catholick Church which retains the true worship of God* q. You might have seen and heard in *Rome* of Old, a Bishop without a *Triple Crown* or the Title of the *Universal*; Churches without *Images*, Priests under no Vows of *single life*, Litanies without any names of *Saints* or *Ora pro nobis*, the Mass celebrated in a *known Tongue*, Bibles calling divers Books *Apocrypha*, which are now reckoned *Canonical Scripture*; People not enslaved by *Auricular Confession*, not debarred of the *Cup*, nor frighted with *Purgatory*, nor impoverished with purchasing *Prayers* and *Indulgences* to save them from thence, *&c.*

p Ambros. *de Pœnitent. lib.* 1. *cap.* 6.

q Lactant. *Instit. lib.* 4. *cap. ult.*

To conclude therefore, Why may you not

not juſtly deſert them, who have in ſo many things departed from the *Old Religion*, taught by Chriſt and his Apoſtles, believed by the Ancient Fathers, and received by the firſt and beſt Biſhops of that ſame Church? If you deſire to be really of the *Old Religion*, nay, if you would hold the Faith of the Primitive *Roman* Church, you may come much nearer to it, by embracing the Religion of your own Country, than by retaining the Opinions of the Modern *Church of Rome*, which are moſt of them meer *Innovations*: And though you have reverenced them while you ſuppoſed them *Ancient* and *Apoſtolical*, yet we hope you will now renounce them when they are evidently diſcovered to be *Gibeonites* diſguiſed on purpoſe to deceive, and (notwithſtanding their *mouldy* pretences, as if they had come *from far*, and were deſcended from *Ancient Times*) their true Original is much later and nearer to this preſent Age.

And now, Secondly, it will be eaſie to determine, That as the *Roman* is not the *Old Religion*, ſo neither ought the Profeſſors of it to appropriate to themſelves

the

the Name of *Catholick*. For whether we take it in the Primary and Grammatical ſenſe for [*Univerſal*] or in its common acceptation for [*True Believers*,] the *Romaniſt* hath no peculiar Right to this Venerable Title: Firſt, becauſe their *Faith* in thoſe Points wherein it differs from the Church of *England* is not Univerſal; for the Chriſtians holding the *Faith* of *Rome*, are not above a fourth part of thoſe that believe in Chriſt. Which account we thus make out: Firſt, *Bellonius* (a *Romaniſt*, and one whoſe book was Licenſed at *Antwerp*) aſſerts "that the Rites of the *Greek* Church "ſpread wider than thoſe of the *La*-"*tin*r; and the judicious Mr. *Breerwood* proves, the Greeks do far exceed ſ. The worthy Sir *Edwin Sands* affirms that "the *Greek* Church in number exceeds "any other—— and the Proteſtants in "number and circuit of Territory are "very near equal to the Papal part *. To which may be added all thoſe Chriſtians in *Aſia* and *Africa*,

r Bellonii *obſer. lib.* 1. *cap.* 35.

ſ *Enquiries, chap.* 18. *pag.* 139.

* Europæ Speculum (*mihi*) *pag.* 268, 269.

which

which are neither of the *Roman* nor of the *Greek* Church, and which are reckoned up in the aforesaid Mr. *Breerwood*, ** making up a Number as great as any of the former: So that reckoning the Greek Church for one part, the Protestants for another part, and those *Asian* and *African* Christians for another part, and then the *Romanists* are but only one fourth part of such as believe in Christ; And it is very odd to say, that the Fourth Part is the Whole: And surely (*my Friends*) you cannot seriously think the *Roman Church* to be the *Universal* (or *Catholick*) *Church* in this sense, when you remember that the *Pope*'s Authority is not acknowledged by the generality of those *Christians* living in *England*, *Scotland*, and *Ireland*, with the Plantations thereunto belonging; nor by those of *Denmark* and *Sweden*, nor by those of *Transylvania*, *Walachia* and *Moldavia*, nor by the large Church of *Russia*, nor by the populous States and Provinces of the *Dutch*, with their many Plantations abroad; nor by at

** *Enquiries, chap.* 19, 20, 21, 22, 23, 24, *&* 25. *from pag.* 139, *to pag.* 183.

at leaſt five parts of ſix of the vaſt Country of Upper *Germany*, nor by two parts of three of the *Switzers*, nor by thoſe of *Geneva* and *Piedmont*, nor by very many in *France*, *Hungary*, *Poland*, &c. How many Millions of *Chriſtians* are there in the *Eaſtern World* who have no dependence on the *Roman Church*? The *Chriſtians* of the *Greek Church* (properly ſo called) under the three Patriarchs of *Conſtantinople*, *Alexandria*, and *Antioch*, thoſe of *Armenia* (who are profeſſed Enemies of *Rome*, and yearly Excommunicate the *Pope*) the *Georgian Chriſtians*, with many other leſſer Names in *Aſia*, the *Abaſſine Chriſtians* in *Africa*; all theſe are not of the Communion of the *Roman Church*; and therefore, how can that *Church* pretend to the Title of *Univerſal*, or *Catholick* in this ſenſe? But ſecondly, if you ſay you are *Catholicks*, that is, *true Believers* in all Points; I deſire you to conſider, that none ſay ſo but your ſelves, and 'tis ſuſpicious *their witneſs is not true, who bear witneſs to themſelves*, S. John v. 31. And where ſo many Articles of *Faith* are New, it is probable ſome are falſe; ſince the *Oldeſt* things in *Religion* are the trueſt

and

and the beſt: So that upon the whole Enquiry, the *Church* of *England* may more juſtly claim the Title of *Catholick*, becauſe the *Principles* thereof are few, and clearly deduced from *Scripture*, believed in the *Primitive Church*, and univerſally received by all ſorts of *Chriſtians*, who differ in ſome *Ceremonies*; but for the *Points*, which *this Church* accounts neceſſary to Salvation, the whole *Chriſtian World* generally agrees in them. And ſince the Religion of the Church of *England* is the moſt *Ancient* and moſt *Univerſal*, you will be more truly of the *Old Religion*, and more properly ſtyled *Catholicks*, by embracing the *Faith* profeſſed in your own Country, and diſowning thoſe who damn all Chriſtians but them of their own Party, although it be Evident there are in the World, *Chriſtians* far more in number than they, and among thoſe many equal in *Learning* and ſuperiour in *Piety* to the beſt of the *Roman Church*, who for all this are reprobated and ſentenced to *Eternal Flames* by their uncharitable *Anathema's*.

SECTION

SECTION II.

Whether the ſaid Opinions were not introduced for evil Ends?

ALthough all this be matter of *Fact*, and acknowledged by your own Writers, yet I muſt expect the venerable Eſteem you have ſo long had for the *Roman Church*, will make you ſlow to believe this deſerved Charge of *Innovation*; and perhaps you will wonder how ſo *pure*, ſo *Celebrated*, and ſo *Orthodox a Church*, as *Rome Primitive* was, ſhould vary ſo much from her *firſt faith*: yet ſince the *Change* is ſo Evident, and ſo well atteſted, I hope at leaſt your Curioſity will tempt you to Enquire: Firſt, *For what ends ſhe ſhould bring in theſe New Doctrines.* Secondly, *By what means they became ſo generally believed.* Thirdly, *Of what nature the things themſelves are.* Fourthly, *Whether there be Authority ſufficient in the* Roman Church *to Impoſe them on the whole* Chriſtian World. Fifthly, *Whether the* Catholicks *of* Eng-

land *ought to be swayed by that Authority to embrace them*: And if in examining these Particulars any thing shall be spoken with sounds harshly to your ears, (accustomed to hear nothing but *Encomiums* of *Rome*) I shall desire you to consider, that *Truth* is seldom grateful to Offenders; and I must say with one of the Writers of the *Popes* Lives, *We relate these things because they were done, and if the* Popes *would not have base or evil things reported of them, they must do no such things, or if they do them, not fancy they can be so concealed, as that they shall not be known, nor related to Posterity*: *Papyrius Masson.* de Vit. *Pont.* For my own part, I profess, I take no delight in Accusations; nor shall I say any thing out of malice to that *Church*, but out of pity to the Souls of those who without reason dote upon it: First, therefore if you enquire, *What ends the* Roman Church *could have to bring in these New Doctrines?* I Reply, The first decay of that *Church* began in her Manners. *For after there were Christian Magistrates* (saith S. *Hierome*) *the Church became fuller of Riches and emptier of Vertue.*

rue*. And for the *Roman Bishops*, they began very early *to affect a Dominion beyond the bounds of Priesthood*, as *Socrates* notes *a*; which made S. *Basil* say thirteen hundred years ago, *I hate the Pride of that Church**, and caused a *Heathen* Historian of that Age to say, *The* Roman Bishops *were richly clad, carried in Litters, and profuse in their feastings* a; But the faults of that Age were small in respect of After-times, for as their *wealth* and *Power* increased, their *manners* grew still worse and worse, as we find by the complaints of *Salvian* and many others, till at length about the year 900, your own *Baronius* saith, *The face of the* Roman Church *was become most filthy, when lewd and potent* Curtezans *swayed all there: At whose pleasure* Sees *were changed*, Bishops *placed, and, which is horrid to Pious ears, their* Paramours *were thrust into* S. Peter's *Chair, false* Popes *which only serve to fill up so great a space of Time in the Catalogue of* Roman

* Hieronym. *Vita* Malach.

a Socrat. *hist. lib.* 7. *c.* 11.

* Basil. *Epist.* 10. & Baronius *Tom.* 4. *An.* 327. *Sect.* 32.

a Ammian. Marcellin. *hist. lib.* 27.

Biſhops *. And a Writer who lived in thoſe Times tells us, *The World was amazed at the Manners of the* Roman *. *It is ſtrange* (ſaith another Hiſtorian) *how far in that Age they were degenerated from the Piety of the Old Popes* *. *This Age* (as Another ſpeaks) *was eſpecially unhappy in this, that for about an hundred and fifty years, there were fifty* Popes *wholly fallen from the Vertue of their Predeceſſors, being diſorderly and Apoſtical rather than Apoſtolical* *. And if our brevity would permit it, we could ſhew out of *Platina*, *Onuphrius*, and Others of your own Writers, that there was no *Reformation* in all the Ages, while theſe *New Doctrines* were incoyning: Now it is the Great Philoſopher's obſervation, *That Wickedneſs deſtructive of good Principles* *. So that it is no wonder, if in ſuch *Decays* of *Piety*, and ſuch a *flood* of *Iniquity*, the *Roman Church*

* Baron. *Annal. Tom.* 10. *An.* 912. *Sect.* 8.

* Gerbat. *Epiſt.* 40. *ad* Stephanum *Rom. Eccl. Diacon.*

* Sabellicus, *Enead.* 9. l. 2.

* Genebard. *Chronolog. lib.* 4. 10. *Secul.* init.

* Ariſtot. *Ethick. lib.* 6.

Church did bring in many *New Articles* ſuitable to her Manners; and I think when *Pride*, *Luxury* and *Covetouſneſs* poſſeſs the Chair, we can hardly expect any other Laws, but ſuch as ſhall gratifie theſe affections: And the *Practices* as well as the *Decrees* of *Rome*, for divers of the later *Centuries* have ſo apparently tended this way, that it hath been taken notice of by all thoſe of her own Communion, whoſe affection hath not robb'd them of their diſcerning Powers; yea, even in *Catholick Countries* it hath abated much of the Reverence formerly paid to that *See*, by reaſon the deſigns thereof are ſo apparently *ſecular*, tending not to the Salvation of Souls, but the ſupport of their own Grandeur: Which makes me admire our *Engliſh Romaniſts* ſhould hug their Chains, and adore thoſe who abuſe their well-meaning Devotion with *Articles* of *Faith* ſerving rather to carry on the deſigns of the Impoſers, than the Salvation of their over-credulous Believers. Methinks an eaſie apprehenſion might diſcover, that the *Roman Guides* govern you by Principles that have more of *Machiavel* in them, than of *Conſcience*

or *Gospel simplicity*, and a little consideration will inform you, that those things which they teach you to call *Religion*, are Arts to enslave and impoverish you, and Engines to advance themselves to the highest pitch of honour and abundance. St. *Bernard* (though a great friend to the *Roman Church*) saw this, when he said, *At Rome all regard is given to Honour, but to Holiness none at all* *. Were this the fault of particular mens evil management (from which no Society is free) it were more excusable. but there are Doctrines added to the *Old Catholick Faith*, (even most of the *Tenets* wherein they differ from the *Church* of *England*) which are plain Artifices to increase the *Power* and *Wealth* of *Rome*. Doctrines for which they dispute with us upon *Demetrius's* Principle, *because thereby they have their gain*, *Act.* xix. 25. And many think the Guides of your Church contend for some of these Principles, not because they believe them, but because it is their Interest the people should be perswaded of them; which makes them secretly laugh at their credulity who will be imposed

* Bernard. *de Consid. l.* 4. *c.* 2.

poſed on by them, as that great *Cardinal* did, when he gave the people (who flock'd about him) his *Benediction* in theſe words, *Qui vult decipi decipiatur*: And it is a vile ſuſpicion of this which we may gather from that obſervation of *Hoſpinian*, *That in* Italy *the name* [Chriſtian] *is uſed for an Idiot or Fool* *. But to be more particular let us look over ſome inſtances of ſuch *New Doctrines* as are taught in the *Roman Church* for Secular ends.

* Hoſp. *de orig. Monach. l. 6. c. 66.*

We begin with the Doctrine of *Implicit Faith*, or *believing as the Church believes*, a Doctrine unknown in S. *Cyril*'s time, who ſpeaking to his *young Chriſtians*, *bids them not meerly believe the things he ſpoke becauſe he affirmed them, unleſs he did demonſtrate them to be ſo out of the Divine Scripture* *. And truly this *Novel Doctrine* may agree with *Pythagoras*'s *Ipſe dixit*, and is a good ſhelter for *Paganiſm*, the beſt Argument for which, *Balbus* ſaith, is this, *That he had received it from his fore-fathers* *. The *Jewiſh Rabbins* told their Diſci-

* Cyril *Catechiſ. 4. p. 84.*

* Cicero *de Natur. Deorum, l. 3.*

ples, *They must believe what ever they taught them, though they should say that their right hand was their left*: and it was becoming enough in *Apelles* the Heretick to charge his seduced Scholars, *not to examine his Principles by Reason* *: But it is below the Honour of true Religion to desire to be taken upon trust; so that this Doctrine is a policy of your Priests to secure their evil Principles from being enquired into, and a device to make you depend on them as *Infallible Oracles*, who can by this means lead you blind-fold whither they will, and impose any thing on you which serves their Interest, under the pretence of *true Religion*.

* Euseb. *hist. lib.* 5. *c.* 13.

2. *Auricular Confession* to a Priest was *voluntary* of old, and only used in case of a *troubled Conscience*, or a *strong Temptation*: But it is now made necessary at stated times, in all probability to make the Priest master of every mans *Secrets*, to discover the least inclination of their *Proselites* to leave them, to keep the *Laity* in awe, and make them venerate and depend upon their *Spiritual Guide*, who hereby hath them at his mercy: And

their

their *Doctors* do affirm, *that in some cases it is lawful to discover what is revealed to them in confession, especially if it concern the* Roman *Church* *. And thus they have an *Intelligencer* in the breast of every great man of their Communion. The *Exempting* the *Regular Clergy* from their *Lawful Bishops Jurisdiction*, which S. *Bernard* complains of as an unjust thing *: And the *freeing Ecclesiasticks from their Natural Princes Authority is*, that the *Pope* may have Subjects numerous and potent to give *Intelligence* and abet his *Interest* in the bowels of all Kingdoms. The *Popes Supremacy*, *Appeals* to *Rome*, the *Collation of Benefices* and *other Preferments*, the *Creating* their *Maker* in the *Mass*, with many others, do all aim at the honour of the *Church of Rome*, and the making its most *Inferiour Priests* revered. But because the Honour of the *Church of Rome* cannot be maintained without *vast riches*, it is obvious to all, that many of their *New Doctrines* and

* Al. Hal. *Par.* 4. *q.* 28. *mem.* 2. *art.* 2. Panorm. *c.* Omnis, *de pœn. & rem. n.* 24. D. Soto *de rat. deteg. Secr. mem.* 3. *q.* 4.

* Bernard. *de Consid.* lib. 3. *c.* 4.

Practices have been introduced with design to fill the Churches *Treasuries*: or if *Ignorance* and *Superstition* were the Mother of these *gainful Devices*, it is certain *Covetousness* hath been an officious Nurse unto them. As in the case of *Purgatory*, and *Prayers to deliver Souls from thence*, a *Novel fancy*, feared and suspected at first by some, but countenanced and Decreed by that Church, thereby to oblige the people to give liberally for *themselves* or their *deceased Friends*, to those who sell their *Prayers* so commonly, that they occasioned that Proverb, *No Penny, no Pater Noster*. It is impossible to reckon the vast sums that this *Opinion* brings in, for so many *Masses*, *Dirige's*, *Requiems*, for those *Trentals*, *Obits*, and *Anniversaries*, which the deluded *Romanists* purchase, with Oblations of *Houses* and *Lands*, *Plate*, *Vestments*, *Jewels*, *Images*, and *ready money*. And it is very remarkable, that the fear of losing this Income was one main Impediment to restrain the *Pope* from yielding to a *Reformation*. To these may be added the Doctrines of *Images* and *Invocation of Saints*, with the reports of *Miracles* done at certain places, and the

the Device of *Canonization* by the *Pope*, (an Honour that none of the *Saints* for the first five or six *Centuries* ever had) but certain it is, that people being perswaded of *Miracles* wrought on Earth, and *Intercession* made in Heaven by these Saints, do undertake *Pilgrimages* to these places, and make Oblations there; or else *send* their Offerings, if they cannot go: And this in so excessive degrees, that there have been, and are some *Shrines*, which outvy the *Treasuries* of the greatest Princes of *Europe*; we may instance in *Tho. Becket*'s at *Canterbury**, and the still famous Lady of *Loretto*a. The *Reliques* also of all other Saints, yea, such as are said to belong to *Jesus* himself, have been formerly carried about to collect Money, yea, sold for great sums, and are accounted *marketable ware*, and very *gainful Commodities* in the *Roman* Church. The *Year of Jubilee* and *distribution of Indulgences* are used as devices to get money, as your own writers complain*. The *Pope*'s pre-

* *Antiq.* Canterb. *fol.* 247.

a Lassel's *Voyage to* Italy.

* Polydor. Virgil. *de Invent. l.* 8. *c.* 1.

tence

tences to a power of *Dispensing* with *Vows* and *Oaths*, *Leagues* and *Contracts*, *Marriages in prohibited degrees*, &c. fill his Coffers with *Silver*, and his Court with *Suitors*. The taking money for *Penances*, and granting *Absolution* upon it for *notorious sins*, is so known an Infamy, that we have the very Book in our hands, copied out of the Original in the *Apostolick Chamber*, setting down the rates and sums to be paid for *Absolution* from the most *horrid wickednesses*: And to convince us that *Money* is the only thing sought by the Church in these *Absolutions*, the said Book tells us, that *These acts of Grace cannot be granted to the Poor, who have nothing, and therefore cannot be comforted* *. And though the *Priests* and *Friars* have these and many more ways to draw money from the people, yet the *Pope* uses them but as Spunges, to suck in *wealth* from others, that he may squeeze it into his own Coffers afterwards: For it is scarce within the reach of *Arithmetick* what sums the *Roman Church* receives from the *Inferiour Clergy* and *Bishops* for *Insti-*

* *Vide Taxam Cameræ Apostol. Impress.* Parisiis.

Institutions, *Confirmations*, *Investitures*, *Palls*, *First-fruits*, *Tenths*, &c. The very *Tenths* and *First-fruits* formerly enjoined by the *Pope*, amounting in this Nation, as we now compute them, to above 20000 *l. per Ann.* And in the time of the *Roman* Jurisdiction here, the *Clergy* paid him a *fifth part* of their Livings, sometimes for two or three years beside: and for the *English Bishops*, their subjection to *Rome* cost them dear, *Walter le Gray* Archbishop of *York* paying Ten thousand pound *sterling* for his *Pall* *. And it was complained in the 23*d.* of *Henry* 8*th.* that the *Papacy* had receiv'd out of *England* in about forty years past, for *Investitures of Bishops* only, *threescore thousand pounds* *. And the Doctrine of forcing all *Priests to renounce Marriage*, is maintained by the policy of the *Roman Court*, that they may not only profit by them living, but be their Heirs when they die, there being no other good reason to be given for this rigid Imposition; for sure they will not say it is simply unlawful for *Priests* to marry;

* Matth. Paris. *pag.* 274.

* L. Herbert *hist.* Hen. 8*th. p.* 230.

since

since *Pius* the second affirmed, *They may be allowed to marry* [v]; and their great Canoniſt ſaith, *There is as great reaſon to allow* Prieſts *Marriage now, as ever there was to reſtrain it* a. What then? do they forbid it that *Prieſts* may be more pure? that cannot be the reaſon, becauſe St. *Paul* ſaith, *Marriage defiles not*, Heb. xiii. 4. And *Fornication*, which certainly doth defile, is tolerated, if not allowed *, and called a *venial ſin* a: however reputed by their *Caſuiſts* a leſſer ſin in the Prieſt, than *Marriage* *. And how pure this Doctrine makes your *Clergy*, let Experience and your own Writers teach you. *There are many* (ſaith S. *Bernard*) *who cannot be hid for their Multitude, nor do they ſeek to be concealed through their Impudence, who being kept from Nuptial Remedies, run into all filthineſs* *. *There are few free* (ſaith another) *in theſe days from*

[v] * Pius. 2. *in Geſtis Concil. Baſil. vide item Platin. in ejus vita, p.* 329.

a Panormitan. *de Clerici conjug. Can. Cum olim.*

* *Decret.* P. Alex. *l.* 3. *tit.* 2. *c.* 3.

a *Gloſſ. ad* Gratian *diſt.* 82. *c.* 5.

* Ibid. *diſt.* 34. *Can.* 7. Coſterus *enchirid. de Cœlibat. cap.* 17.

* Bern. *de Converſ. ad Cleric. cap.* 29.

from the Crime of Fornication *. The Pope thinking it almoſt a Miracle ſome Ages ſince to hear a *Candidate* for a Biſhoprick atteſted to be a *pure Virgin* a. The true Reaſon therefore of this Doctrine, which occaſions ſo much *wickedneſs*, we may learn from the *Canon Law*: which allows not Regular Biſhops to diſpoſe of their *Eſtates* by Will, nor others of the Clergy to be too free of their *Alms* in their ſickneſs *, (how earneſtly ſoever they exhort the *Laity* thereunto:) And thus the *Church* becomes their Heir: And *theſe Spoils of the Clergy* (as they very ſignificantly term them) *which fall to the Church at their deaths amount to a good round ſum*, as a judicious *Author* obſerves *. I cannot expreſs one half of thoſe Arts which the *Roman Church* hath to drein both *Clergy* and *Laity*: But certain it is, they do draw a Maſs of *Treaſure* Annually from the Countries under their yoke, inſomuch that it was complained of to the

* *Gloſſ. ad* Gratian. *diſt.* 82. *c.* 5. a Matth. Pariſ. *hiſt. An.* 1234.

* *Decretal.* Gregor. *lib.* 3. *de Teſtam. tit.* 26. *cap.* 7. 9.

* Europ. *Speculi pag.* 197.

the Council of *Spain*, that *Pope Pius* 5th *had got fourteen Millions out of that Kingdom in a ſhort ſpace* *. And in the time of *Henry* 3*d* of *England* it was computed, that *the Popes Revenue out of this Nation exceeded the Kings* *. And another time complaint was made by the *Engliſh*, that *there went threeſcore thouſand Marks yearly out of this Land to* Rome *a*. I ſhall not mention the *Frauds* and *Cruelties* uſed in Collecting this Mony, only one thing that *Johan. Sarisburienſis*, a great *Bigot* of the Popes (and a hot ſtickler in *Beckets* Cauſe) aſſures us, That *the* Legates *of the Apoſtolical Seat, did Tyrannize over the Provinces, as if the Devil* (ſaith he) *were gone out from the preſence of the Lord to ſcourge the Church**; yet to oppoſe theſe Officers of the *Pope*, is reckoned at *Rome* the moſt *mortal ſin*: No wonder then can it be, that Pope *Sixtus* 5*th*, in five years time got together *Five Millions of Crowns* (as *Ciracella* informs us)

* Europ. *Specul. pag.* 198.

* *Antiquitat.* Britain. *p.* 178.

a Matth. Pariſ. *pag.* 667. *& Epiſt.* Anglor. *ad* Innocent.

* Sarisb. *Polycraticon, lib.* 5. *c.* 16.

us) *Four Millions of which his Succeſſour* Gregory *14th waſted in Pomp and Riot in leſs than ten months time*: Europ. *Spec. p.* 263. And indeed they ſpend theſe *Sacred Treaſures* as badly as they get them; the very *Popes* themſelves of late deſigning only to ſwallow all the little neighbouring Principalities, and to make themſelves Temporal Princes, to raiſe their *Nephews* and *Nieces* (if not *Sons* and *Daughters*) and advance their Families to the higheſt Dignities and Fortunes. So that there is little of *Holineſs* left in them, but in an empty Title; it being a little above a hundred years ſince one ſaid, *No man at this day looks for* Holineſs *in the* Popes; *they are accounted excellent, if they be tolerably good, or leſs wicked than other men are: Papyr. Maſſon. in Vit.* Julii 31. *an.* 1550. And the reſt of his Clergy and People are ſuitable; for, *It cannot be diſſembled* (ſaith a late exact Obſerver) *that the whole Country is ſtrangely overflow'd with wickedneſs, with filthineſs of ſpeech, with beaſtlineſs of actions; both* Governors *and* Subjects, *both* Prieſts *and* Fryars, *each ſtriving as it were with other in an Impudentneſs therein:* Europ. *Spec. p.* 27. But I will

will not purſue this moſt ungrateful Subject, which I profeſs I do not relate out of any envy, or delight in telling ſuch ſad ſtories; but I am forced to ſay theſe unpleaſing Truths to reſcue your Souls from thoſe who ſerve the ends of their *Ambition* and *Covetouſneſs* out of your Devotion; from thoſe who perſwade you to call that *Religion* which maintains them in the *higheſt Plenty* and *Luxury*, from thoſe who decree, *That Good works merit Salvation*, not becauſe they believe this Doctrine, (for if they did, they would do more *good works* themſelves) but becauſe this Perſwaſion among the People fills the *Churches Treaſures*, and hath made the *Old Pious* and *poor Prieſts* and *Deacons* of *Rome*, Illuſtrious *Cardinals*, who in *Magnificence* and *Pomp* dare vye with the greateſt Eſtates of *Chriſtendom*; and their great Maſter ſcorns to have *Kings* and *Emperours* thought his *Equals*: Wherefore, when you have duly weighed all this, and conſidered the *Pride* and *Inſatiable Avarice* of the *Roman Church*, and withal obſerved, how all the Doctrines in which they *differ* from us, tend meerly to advance theſe ends, you cannot think it unlikely,

likely, that *such men* with *such designs* should alter and add to their *Old Faith*, especially when you hear St. *Paul* say, *The love of mony is the root of all evil, which while some coveted after, they have erred from the Faith*, 1 *Tim.* vi. 10. It is nothing that is truely ancient or really good, that we perswade you to renounce; but *Novel Policies* and *Devices* which minister to *secular designs*, and you ought to account him your Friend who would rescue you from this *abuse*, and perswade you into that Church, whose *Principles* are Primitive, plain and honest, whose *Clergy* are content with the Revenues which the Laws of the Land allow them, having none of these *Unchristian Artifices* of extraordinary gains, nor no design to teach you any *Doctrines*, but such as will make you good, and direct you in the way to Heaven.

SECTION III.

Whether the ſaid Opinions were not eſtabliſhed by evil means?

THe next Enquiry is, *By what means theſe New Doctrines became ſo generally believed?* And here firſt we may note, your Church hath good reaſon to uſe this Proverb, *Ignorance is the Mother of Devotion*; becauſe the wretched *blindneſs* of thoſe Ages wherein theſe Opinions were propagated, did hugely contribute to their reception: for it is not to be denied, that from the time of the decay of the *Weſtern Empire*, and the Irruptions of the *Goths* and *Vandals* into *Europe*, there began to be a great decay of Learning, and *Barbariſm* crept in by degrees, which is evident by the differnt ſtyle and way of writing which the later *Fathers* uſe, in compariſon of thoſe who liv'd in the firſt four or five *Centuries*, and at length this *Ignorance* became ſo univerſal, *That the ſtudy of the liberal Arts was generally laid aſide*, as an old Hiſtorian

rian complains *: yea ſuch groſs folly then poſſeſt the world (as one of that time confeſſes) *that Chriſtians believed more abſurd things, than ever Pagans gave credit to* *. And that Age which bred many of theſe Errors is commonly by your own Writers called, *The Obſcure Age* *, *being wholly without any perſons eminent for Wit or Learning* †, the very *inferior Prieſts being not able to tranſlate an Epiſtle into Latin* *, which *Ægyptian darkneſs continued in all the Weſtern world till a few years before the Reformation*, as your own *Eſpencæus* confeſſeth *. Now this *groſs ſtupidity* muſt needs make the world apt and eaſie to be abuſed with the moſt abſurd and monſtrous Doctrines; for *Ignorance is the Mother of all Errors*, as an old *Council* affirms *, and not of true *Devotion* (as you now pretend.) This made way for the Politick

* Sabellic *Enn. 9. lib. 1.*

* Agobardus *lib. de grandine, &c. verſ. fin.*

* Baron. *Annal. Tom. X. An. 900. S. 1.*

† Genebrard. *Chron. lib. 4.*

* *Præfatio R.* Aluredi *ad Paſtoral* Gregorii.

* Claud. Eſpen. *Com. ad 2 Tim. 3.*

* *Concil.* Toletan. *4. c. 24. A. 633.*

Politick *Guides of Rome* to impose such Opinions on the Church as might best serve their own ends; *Those Tares were sowed while men slept*, Matth. xiii. 25. and there were many Circumstances concurring in those unlucky Ages which contributed to the furthering the *Roman designs*, the withdrawing of the *Emperors* into the *East*, and first the *decay* of the *Western Empire*; then the *destruction* of the *Eastern*, and the desolation of all the famous *Oriental Churches* by the spreading Inundation of *Turks* and *Saracens*; so that the Pope had neither *Emperor* nor *Patriarch* (for a long time) that could oppose him, the *Miseries* of all *Christendom* giving him opportunity to make himself the *sole Governour* of these Parts of the World, and none were able to contend with him, though many complain'd of his *Usurpation*; *Johan. Sarisburiensis* telling *Adrian 4th* (who asked him what men thought of the *Roman Church*) *That they esteemed it a Stepmother, not a Mother, — and the Pope of* Rome *himself was grievous to all, and almost intollerable* *. I shall not now be so tedious to you

* Sarisbur. *Policraticon, lib. 6. cap. 24.*

you as to relate how this *Church* by force, and by taking all advantages did attempt to suppress all that did oppose her *Impositions* and *Grandeur*; what *Wars* the Popes raised against the *German Emperors*, what occasions they took to enslave the *Greek Church*, when they petitioned for relief against the *conquering*, and *cruel Turks*; what *Persecutions* they raised against the *Albigenses*, *Bohemians* and *Wickleviſts*, and how they destroyed all that resisted their *Innovations* with fire and Sword; only desiring you to remark, *that the* Roman *Church was the first Author of putting men to death for that which they call Heresie*: A practice wholly differing from the *Rules of Christianity* *, from the *Opinion* and *Practice* of the *Ancient Church* †: *It being a New and unheard of way of Preaching* (saith your S. *Gregory*) *to force men by stripes to believe* *, yet by *Fire* and *Fagot* the *modern Church* of *Rome* affrights the World into the embracing these Articles, or by *Inquisitions* and *Racks*, awes it

* 2 *Tim.* ii. 24, 25.

† Tertul. *ad Scap. c.* 2. *Concil.* Toletan. 4. *cap.* 56.

* Gregorius *M. Epist. ad Episc.* Constantinop.

it into *silence*. Her *Greatness* and *Riches*, her *Interest* and *Severity* to Opposers, have been one sort of means to obtrude the *belief* of her gainful Articles upon men, and her *Policies* and *Frauds* have been another, for you cannot think it unlikely that they (who have so little Piety as to turn Religion into *Policy*) should have so little honesty as to equivocate for the defence of their Politick Religion; and verily, the *Ignorance* and *Credulity* of those blind Ages were such, that your Church never sought for solid Arguments to confirm their *New Decrees*, but built them usually upon *Fictions*, and proved them by notorious *Forgeries*, and accouuted this way of proceeding not only *lawful*, but *pious*, so that whosoever reads those Discourses of your *Jesuits* in defence of these Deceits, called by them *Piæ fraudes*, will conclude the High-Priests of *Rome-Christian* as well as *Rome-Heathen* to have been of opinion, *that it was expedient the people should be deceived in their Religion*, as *Scevola* the Pagan *Pontifex M.* in St. *Augustine* saith *; and no doubt your Church agrees with the Heathen *Varro* in the same

* August *de Civit. Dei*, l. 4. c. 27.

same Author *, where he saith, *There are many Truths in Religion which it is not expedient for the people to know, and though divers things therein be false, yet the people ought to think them true.* The instances of some particulars will make this more evident; 1. *Miracles* were the foundation, and most authentick proofs for *Invocation of Saints*, *Veneration of Images* and *Relicks*, *Pilgrimages*, *Purgatory*, *Monastical Vows*, and most of the *gainful Articles* of the *Roman Church*, and yet S. *Chrysostome* saith, that *there was no footsteps of the power of Miracles left in the Church in his time* x. And your St. *Gregory* thinks them unnecessary among Believers y, and so do many others z. Yet in the dark Ages nothing was more frequently pretended than *Miracles* wrought by *Saints* living and dead, as appears by the stories of their *Lives*, and the *Legends* of your Church, which Relations are so senseless and so ridiculous, so impossible and unlikely,

* Idem, *ibid.* c. 31.

x Chrysost. *de Sacerdotio. l.* 4.

y Gregor. *Mag. hom.* 4.

z Augustin. *de ver. Relig. c.* 24. Ferus *Commentar. in lib.* Judic.

likely, so little agreeing with *Chronology*, *History*, or *Geography*, that the Modern Writers of the *Roman* Party are ashamed of them. Hence your own *Canus* complains that these Authors of Saints Lives *with false and counterfeit Fables have blemished the Lives of Saints* a. And the same Writer saith there *b*, that the Author of your so famed *Golden Legend was a man of an Iron forehead and a Leaden soul*: *Harding* also affirmeth *c*, *That there be many vain Fables in it*. *Simeon Metaphrastes* is another of these *Miracle Writers*, and is so eminent, that he is read in the Modern *Roman Breviaries* d, and yet Cardinal *Bellarmine* blames him for *incredible stories, & relations not agreeing to Ancient Writers*, *He adds* (saith he) *many things out of his own Wit, not as they were really done, but as they might have been done* e. And is not this notorious forgery? Yea, the *Popes* themselves in the latest sort of *Breviaries* have left many of

a Canus, *Loc. Comm. lib. 2. c. 6.*

b *Idem. ibid.*

c Harding *against* Jewel's *Apol.*

d *Brevian. Rom. Fest.* Nicol. *6. Dec.* — *Fest.* S. Blasii, *Feb. 13.* — *Fest.* S. Alexii. *Julii. 17.*

e Bellarmin. *de Scriptor. Eccles.*

of these fabulous *Miracles* out, since they have done the work now for which they were invented; the Doctrines supported by these *lies* are now generally embraced, and when the arch is compleated, the props on which it was raised, may be laid aside; yet still you ought to ask, If these stories were false, how came the *Infallible Church* to put them into her Offices? if they were true, why doth she now reject them? and it is observable, that the *Roman Church* at present pretends but to very few *Miracles*, and the Doctors thereof (in this knowing age) are very shie of believing any at all, as one of your own Priests proves at large *f*. The Reason of which must needs be, because they fear this inquisitive and learned Generation should discover the fraud of them. For since *Miracles* are especially necessary to convince *unbelievers*, there is far more need of them since the *Reformation* (when so many disbelieve the Religion of your Church) than was before (when all the Nations of the *West* were at the Devotion thereof.) Yet then many *Miracles*

f Rog. Wridringt. *de Furam. Fidelitatis, c. x. p. 402.*

are recorded, and *now* few or none; an Argument ſufficient to make a * ary man believe, there were few *real Miracles* at any time ſince the ſettlement of Chriſtianity; only the *ſuperſtitious* and *ignorant credulity* of the former Ages was fit to be abuſed with ſuch Pretences: And now, why are you ſo ſtiff in maintaining thoſe Opinions which were believed at firſt upon ſo ſlight and falſe inducements, as theſe *Legends* and *Miracles* are confeſſed to be? But this Argument is of late ſo fully handled by two excellent Pens *g*, that I may diſmiſs it, with my hearty wiſh you would read thoſe Tracts without *Prejudice*, being not written to abuſe *real Religion* (as ſome tell you) but to undeceive you, and unmask that *hypocriſie* which hath long walked in the venerable Mantle of *Truth*: Nor ought you to be angry at the *Relators*, but at the *Inventors* of ſuch *falſhoods*, who have got many fair Houſes and Lands, vaſt ſums of Money and innumerable coſtly Oblations by theſe *Fictions*, to the ſcandal of *Chriſtianity* it ſelf. My ſecond inſtance

g Dr. Stillingfleet *of Miracles*: And *the Reflections on the* Romiſh *Devotions.*

inſtance ſhall be of the Artifice of *forging Records* for to atteſt their *Novel Doctrines*, (eſpecially that of the *Popes Supremacy*) they put out divers ſpurious Tracts under illuſtrious names, which ſerved to wheedle an *illiterate Age* into a Reverence for the *Roman Church* and her Opinions, whereas now the cheat is ſo palpable, that your modern Doctors (though they keep the Concluſions) diſown thoſe feigned Books that were the *Premiſſes* from whence they were inſerted: Of this nature are the *Decretal Epiſtles* of all the Popes from *Clemens* down to Pope *Syricius*, *An.* 385. formerly cited as good Authorities, and tranſcribed ſome parts of them into your *Canon Law*, but now the moſt learned *Romaniſts* confeſs a great part of them to be meer *forgeries* h: *Baronius* ſtyles divers of them *Apocryphal* i: And Cardinal *Cuſanus* ſaith, *That being applied to the times of thoſe Holy men they do betray themſelves* k. And indeed

h Jo. *de* Turrecrem. *de Eccl. l.* 2. *c.* 101.

Jo. Driedo *de dogm. & Scrip. Eccl. l.* 1. *c.* 2.

Cl. Eſpencæus *de Contin. l.* 1. *c.* 2.

Bellarm. *de Rom. Pontif. l.* 2. *c.* 14.

i Baron. *Annal. T.* 2. *An.* 102. *Sect.* 6, 7.

k Cuſanus *de Concord. Cathol. l.* 2. *c.* 34.

indeed these *Epistles* were never cited by any good old Author, and were first brought into *France* by one *Riculfus* Arch-B. of *Ments* five hundred years after those Popes were dead, as *Hincmarcus* Arch-B. of *Rhemes*, a Writer of that age affirms *l*, and *Baronius* also confesseth *m*. Nor did the *Roman* See blush some Centuries ago to alledge for its *Supremacy* the most fabulous *Donation* of *Constantine* the Great, wherein he is pretended to make the *Pope head over the whole Church, and superiour to all the four Patriarchs of the East* (naming *Constantinople* for one, which City was not yet built) *giving him in fee the City of* Rome, *and all* Italy, *with all the Provinces of the Western Empire,* (though he gave all these to one of his Sons afterwards.) This senseless *Edict* was pleaded by several of the Popes in former times to countenance their ambitious pretences *n*, and of *Old was received without suspicion by the gravest and learnedst Doctors,* saith *Binius*,

l Hincm. *Rhem. lib. contr.* Hincm. Laudunens.

m Baron. *Annal. T. 9. An. 865. sect. 5, 6, 7.*

n Adrian. *Epist. ad* Const. *&* Iren. *Act. Concil.* Nicen. 2. *An.* 794. Leo. 9. *Ep. ad* Michael. Const. *An.* 1054.

Binius o, who yet confesseth there, it was a meer forgery devised (he thinks) by the *Greeks*, and now adays all *Romanists* generally disown it, and indeed it is as ridiculous a forgery as ever the World saw. My Brevity will not allow me to enlarge upon this Subject, otherwise I could add innumerable Examples of like dealing. The absurd Council of *Sinuessa*, The monstrous Recognitions of *Clement*, The threescore new Canons father'd by *Turrian* and others, upon the famous general Council of *Nice*, The *Pontifical* ascribed to Pope *Damasus*; with innumerable other Tracts of the same Metal, being all apparent *Forgeries*, and yet were long countenanced by *Rome* to support her unjust *Supremacy*, and other Innovations. My third Instance shall be of *suppressing* or *corrupting true Records*, of which take a few Examples: The *Legats* of *Rome*, within less than a hundred years after the general Council of *Nice*, did produce two Canons (to prove the Popes Right to receive *Appeals*) in a famous Council of *Carthage*, *An.* 419. which Canons they

o *Not.* in *Edict.* Constant. *Concil. Tom.* 1. *p.* 154.

pretended were made in the aforesaid *Nicene* Council; but these Canons wholly differed from all the best Manuscripts of that Council then extant, particularly from two eminent ones, which the *African* Fathers sent for from *Constantinople* and *Alexandria*; nor do they agree with those genuine Editions of the *Nicene* Council now extant; and indeed the Council of *Carthage* received not these pretended Canons of *Nice* but esteemed them to have been corrupted, as we do at this day: Not long after (to abet the *Roman Supremacy*) Pope *Leo* writing to *Theodosius* the Emperor, cites a Canon of a particular and dubious Council at *Sardica*, of a later Date and less Authority, affirming it to be a Canon of the General Council at *Nice* p: The Edition of the Councils put out by *Dionysius Exignus*, about *An.* 520. being for a long time the sole approved Copy extant in these parts of the World, doth in favour of the *Pope's Supremacy*, leave out divers Canons even of General Councils which seem

p Leo. *Pa. Epist. ad Theodos. Concil. Tom.* 2.

seem to make againſt it *q*, though the ſaid Canons are recorded in *Zonaras* and *Balſamon*, and in this Age confeſſed to have been made in thoſe Councils by the *Romaniſts* themſelves; but in the time when the *Supremacy* was in hatching, it was not thought expedient thoſe Canons ſhould be known. It were endleſs to reckon up all the *Additions*, *Diminutions*, and *Alterations*, which all the *Roman Editions* of the Councils ſince are guilty of; and becauſe an ingenious Eſſay hath been made that way by a late Author, I ſhall refer my Reader thither *r*, and out of infinite *Examples* conclude with one evident piece of Falſification: The xxxv. Canon of the Council of *Laodicea*, *forbids the faithful to call on the name of Angels*, which being a condemnation of the Doctrine and Practice of *Rome* in *Praying to Angels*, the Later Editions of this Council have impudently put in *Angulos* [*Angles*, or *Corners*]

q *Exempli gr. Tres Canon. Concil:* 1. Conſtantinop. *Omnes Can. Concil.* Epheſ. *Oecum.* 3. *Canon.* 28. *Concil.* Chalcedon. *Oecum.* 4.

r Roman *Forgeries*, *print.* Lond. 1673.

Corners] instead of *Angelos* [*Angels* ſ;] though all the *Greek* Copies *t* and *Fathers* read Ἀγγέλους *u*, and all the old *Latin Exemplars* have, *Angelos* w. Yea, Pope *Adrian* himſelf (before this worſhip of *Angels* came up) read it [*Angelos*] in that Epitome of Canons which he ſent to *Charles the Great*, *An.* 773. Thus they corrupt the Councils to ſuit them to their own Opinions: Nor have ſingle Fathers and ancient Authors fared better: S. *Cyprian* put out by *Pamelius* is altered in many places contrary to the ancient Copies; for Example, where the Father ſaith, *the Church is founded* Super Petram *x*, Pamelius *changes it into* Super Petrum, *upon Peter*, inſtead of *upon a Rock*,

ſ *Angulos legunt.* Merlin. *Tom.* 1. *Concil. edit. An.* 1530. Colon. Crabbe *p.* 226. *ed. A.* 1538. Colon. Carranza *ſum. Concil. pag.* 82. Lugd. 1568.

t Ap. Zonar. Balſam. *&* Harmenopulum.

u Theodor. *in Coloſ.* 3. Photius *Nomo-Canon. Tit.* 12. *c.* 9.

w Dionyſ. *Exig. Cod. Can.* n. 138. Creſcon. *brevi. Can. Sect.* 90. Fulgent. Ferrand. *Brev. Can. Sect.* 184.

x Cyprian. *Ep.* 40. *Edit.* Gryphii *p.* 52. Morelli 124.

Rock y. And *Ludovicus Vives* (a *Romanist*) assures us that there are ten or twelve lines positively asserting *Purgatory*, put into the Printed Copies of S. *Aug. de Civitate Dei, l.* 21. *c.* 24. contrary to the Ancient Manuscripts z. *Fulbertus Carnotensis* quotes S. *Aug.* saying of the Sacramental Bread, *This then is a figure* (the *Roman* Editions put in) *As a Heretick will say*, when indeed S. *Augustine* says so, and speaks his own sense a. *Aimonius* speaking of the 8th Council saith, *They determined about Images otherwise than the Orthodox Fathers had Decreed:* and so *Baronius* reads b: But the Modern Printed Copies quite contrary put in, *——according as the Orthodox Fathers had Decreed* c. But why do I stand upon particular Instances? This wickedness which all other Men account the same Villany with *suborning false Witnesses*,

y *Editio* Pamel. *Ep.* 40. *p.* 7.

z Ludov. Vives *Com. in Aug. de Civ Dei, l.* 21. *c.* 24.

a Fulbertus Carnot. *edit. An.* 1608. *pag.* 168.

b Baron. *Annal. Tom.* X. *an.* 869.

c Aimonius *de Gestis* Franc. 5. *cap.* 8.

neſſes, ſtopping the mouths of the *True*, and counterfeiting *Hands* and *Seals*, is owned by the preſent Church of *Rome*: And *Sixtus Senenſis* doth highly extol Pope *Pius 5th* for his *moſt holy Decree, to burn all Books which were (accounted) Heretical, To purge and cleanſe all Catholick Authors, and eſpecially the Writings of the Fathers* d. Now in what manner they effect this moſt holy work, the *Belgick* Inquiſitors (appointed by the *Roman* See) ſhall tell you, *We ſtrike out* (ſay they) *many Errors, in other of the Ancients, we extenuate and excuſe them, or by a feigning a Commentitious gloſs, either deny, or fix a commodious ſenſe to their Words* e. Thus they ſerved S. *Ambroſe* his Works, cancelling and altering whole pages together, contrary to all the Old Manuſcripts, as appears by the Original Papers which *Savarius* the *Stationer* ſhewed to *Francis Junius*, according to which the Inquiſitors had order'd him to print that Edition: *Lugd. An.* 1559 f. Thus they left the

d *Epiſtol. Nuncup. ante Bibliothecam* Sixti Senenſ.

e *Cenſores* Belg. *de libro* Bertrami.

f Junii. *Præf. ad Indicem Expurg. Cenſ.* Belg.

the ſtory of *Pope Joan* out of the Copies of *Anaſtaſius Biblioth.* though the Manuſcripts had the ſaid ſtory in them as *Marquar. Freherus* teſtified, who lent them the ſaid *Manuſcript* g. And I might fill a Volume with inſtances of like *unjuſt dealings*; but I will only add the memorable account which *Boxhornius* one of your Divinity Profeſſors at *Lovain* gives of himſelf, *viz. That he having been employed by the* Inquiſitors *to ſtrike out at leaſt ſix hundred places of the* Ancients, *which ſeemed to make againſt the* Roman *Doctrines, was ſo troubled in mind upon it, that it was an occaſion of his turning* Proteſtant, *and made him reſolve to quit that Religion which could not defend it ſelf without ſuch manifeſt Impoſtures* h. And I wiſh the conſideration thereof might have the ſame effect upon you; for the matter of Fact is ſo evident, that the *Index Expurgatorius*, the Book which directs theſe *Falſifications*, is now come into *Proteſtant* hands to the eternal Infamy of the *Roman* Church; whoſe people cannot rationally truſt to any

g Blond. *Epiſt. ante librum de* Joan. Papiſ. *c.* 3.

h Henr. Boxhorn. *de Euchariſtia, l.* 3. *initio.*

any Author which comes through their Priests dishonest hands; And since false Books are invented, true and genuine Writers altered and corrupted; or else wholly prohibited, if they seem to make against them (for which cause *Clement 8th.* puts the *Bible* into his Index of prohibted Books) and all Editions but their own condemned and burnt by the *Roman* Church; the people must needs be deluded into a perswasion, that all these New Doctrines are *Primitive Truths*, when indeed this abominable Forging evidently shews, that the *Pope* and his *Conclave* think that both *Scripture* and *Antiquity* do make against these Innovations, and would discover the Imposture, if they were suffered to speak out; to whom I may justly apply the words of *Arnobius*, *To intercept what is written, and to design to smother published Records, is not to defend the Gods, but to fear the Testimony of the Truth* i: And because *Good men* (as S. *Augustine* saith) *will not deceive; but neither good nor evil men would willingly be deceived* k, I may suppose that the most Devoted

i Arnob. *adv.* Gent. *lib.* 1.

k Aug. *de verb.* Apost. *Ser.* 32.

Devoted *Romanists* cannot but discern how unsafe he is in believing, as those men teach him, who make no Conscience to invent, impose, and pretend things never so false, provided they may thereby advance their Churches Interest, or their own private ends: They who dare write *Lies*, will not be afraid to speak to them, & they who corrupt the Remains of the *Holy Saints* deceased, are not to be trusted with the Souls of the Living; and whoever gives himself up to such Guides, unnaturally chuses his own delusion, and desperately hazards his own salvation: S. *Ambrose* adviseth us, if we chuse a Guide, to be careful he be endued with two properties, *Honesty* and *Prudence*: *for his Honesty will be a security that he will not deceive us, and his Prudence will prevent our suspicion of his being deceived himself* 1; which wise Counsel if you follow, you must no longer adhere to these unfaithful Leaders: Nor ought you to fear to forsake them, either because your Forefathers relied on them, or because the Doctrines that they teach were once so generally received here, since your Fore-

1 Ambros. *de Offic. l. 2. c. 8.*

fathers

fathers lived in an age wherein there was little means to detect these Forgeries, whereas you are by Providence fallen into those times, wherein all the dishoneſt Arts of that Church are diſcovered ſo plainly, that if your Forefathers had ſeen as much as you may ſee, they would have forſaken *Rome* long ſince, and not have left you this Objection to make: Nor are the Doctrines ever the better for being generally received, when as they were impoſed on the world by ſuch evil means as *Force* and *Fraud*; which being thus made evident, you can no longer wonder how theſe *Innovations* came to be ſo generally believed, being propagated by as wicked means as they were invented for evil ends: So that now what the *Roman* Church thought would ſecure her Opinions (if it could have been kept cloſe) muſt needs make them odious (being once laid open) and the *Impoſtures* which they deſigned ſhould tie men to their Church, will (as ſome of their own Doctors have propheſied) be an occaſion to make all diſcerning Men turn from it; for *Religion is to be defended* (ſaith *Lactantius*) *not with wickedneſs, but*

but fidelity, for if you attempt to defend Religion by Evil Arts, you do not defend, but pollute and violate it m.

m Lactant. *Inst. lib. 6. c. 19.*

SECTION IV.

Whether the said Opinions tend to advance the Ends of true Religion?

NOW though it be altogether unlikely those principles should be either true or good, which stand in need of such arts to propagate and defend them, yet because you have been so long accustomed to call these things Religion, and it is not easie to lay aside our rooted Prepossessions, we will pass to the Third Enquiry, *viz. Whether the things themselves be good in their own nature, and parts of True Religion?* Now we may try this by considering what are the ends of True Religion, and whether these Principles serve to advance those ends? True Religion therefore hath three Principal ends: 1. To advance the honour of God. 2. To assist

assist us in the Devout worshipping of him. 3. To teach us to imitate him by a holy life and conversation. Let us here therefore examine, whether the peculiar Articles of the *Roman* Church do not hinder rather than promote these Ends; For if it appear these principles are dishonourable to God, impediments to Devotion, and hindrances to a holy life; then those Doctrines are also evil in their own nature, and they can be no real parts of a good or True Religion: Nor must you retain them because you have once judged them good, if upon Trial they prove to be otherwise. *We must be firm to our Principles* (saith *Epictetus*) *yet not to all of them, but only to those which are right; we must begin at the right end, and first lay the foundation, by considering whether our Principles be good or evil, and after build upon that by constancy and firmness of Resolution* n. Wherefore let me desire you patiently and impartially to enquire,

n Arrianus *in Epict. lib. 2. c. 15.*

First, If there be not some of your Principles and Practices which tend to the dishonour of God. If it be a dishonour

to

to the Divine Majesty for a mortal man to contradict his Laws by contrary Constitutions, I fear your Church will hardly be found innocent: For do they not command things which God hath forbidden in as plain words as can be spoken, as in the case of *Images*, Exod. xx. 4.? and *Prayer in an unknown Tongue*, 1 Cor. xiv. 28? Do they not forbid things which God hath allowed, as in the case of *Priests Marriage*, Heb. xiii. 4. 1 Cor. vii. 2. *Chap.* ix. 5. 1 Tim. iii. 2. 12.? and taking the Cup from the People? which they have decreed with a *Non obstante*, that is, notwithstanding our Lord Jesus appointed the contrary. Do they not presume to dispence with the very Laws of God, in many cases of Matrimony and Divorce of Vows, Oaths, Leagues and Contracts? So that *laying aside the Commandment of God, Ye hold the Tradition of men*, as our Saviour speaks, *Mark* vii. 8. Your Holy Father who doth all this may think himself the greatest upon Earth, but if our Lord Jesus tell us the truth, *He shall be called the least in the Kingdom of Heaven*, Matt. v. 19.

Secondly, Is it not a great derogation to

to an Infinite and Inviſible Being, to be repreſented by an Image, and worſhipped under ſuch Repreſentations? agreeable to the worſhip which Heathens gave to their falſe Gods *o*, and ſome Hereticks to our Saviour *p*, but contrary to the Decrees and practice of the Primitive Chriſtians *q*, and to the great ſcandal of Modern Jews, who call your Churches *Houſes of Idols* upon this account *r*. Thirdly, doth not the Doctrine of Merits caſt a palpable diſhonour upon the glorious Redemption wrought by Jeſus Chriſt? Sure I am, divers of the Ancients, as well as of your later Writers, think ſo *ſ*. Nor can we think it to be leſs than Blaſphemy, which *Bellarmine* affirmeth, *viz. That a man may be ſaid to be his own Redeemer, without any injury to Chriſt* t. Doubtleſs thoſe who

o Lactant. *Inſt. lib. 2. cap. 2.*

p Irenæus *adv. hæreſ. l. 1. c. 24.*

q Concil. Eliber. *Can. 36.*
Origen. *in* Celſ. *lib. 7.*
Tertul. *Ap. c. 30.*

r Cornel. Agrip. *de Vanit. Scien. c. 57.*

ſ Aug. *de Verb. Apoſ.* Ser. 15.
Bern. *de Annun. Serm. 1. p. 123.*
Durand. *in Sent. lib. 2. diſt. 8. qu. 1.*
Wald. *de Sacr. Rit. Tom. 3. Tit. 1. cap. 7.*

t Bellarm. *de Purgat. l. 1. c. 14.*

who fancy they can redeem themſelves, and ſatisfie for their own ſins, cannot but have a mean eſteem of Chriſt's Merits and Satisfaction. Fourthly, Your praying to Angels and Saints, eſpecially the bleſſed Virgin, making them your Mediators and Patrons, and asking the greateſt things of them, hath made Prayers to God by Jeſus Chriſt to be generally neglected by the vulgar People, who ſay ten times as many *Ave Maries* as *Pater Noſters*, and wickedly fancy the Bleſſed Virgin and Holy Saints are more compaſſionate than our Lord Jeſus. *This Doctrine* (ſaith a very wiſe man) *hath wrought that general effect in all Countries ſubject to the Papacy; that men have more affiance, and aſſume to themſelves a greater conceit of comfort in the Patronage of the creatures and ſervants of God, than of God himſelf, the Prince and the Creator* u. A fault which St. *Paul* lays to the Heathens charge, *Rom.* 1. 25. How diſhonourable muſt it needs be to leave *Jeſus* that *one Mediator*, 1 Tim. ii. 5. (who always doth certainly hear us, and is moſt apt to pity us, and beſt

u *Sand.* Europæ *Spec. p.* 5, 6, 7.

best able to help us) to pray to God by those, concerning whom your own Doctors doubt whether they knew any thing done here *? and the Scripture plainly saith they do not x. Yea reason shews it is impossible they should hear many Prayers in divers places at once. To have the worship paid to the Master and the Servants, the same in all outward expressions, only differing in a nice School-distinction, must needs be an affront to the King of Saints. If you have any tenderness or zeal for the honour of Jesus, it cannot but be offensive to you, to observe how your Legends tell of greater Miracles wrought by some of the Fabulous Saints, than ever Jesus wrought. To hear one of your Church say, *That Christ did nothing which S.* Francis *did not do, yea, that he did more than Christ himself* y. What is more injurious to the honour of the Divine Majesty, than your S *Bonaventure*'s putting in the name of the Virgin *Mary* into *David*'s Psalms, instead of the name of

* Gratian. *caus.* 13. *qu.* 2. *c.* 19. 2 *Decret. Gloss. Interlin. in* Asia. 63.

x Job xiv. 21, 22. Eccles. 9. 5. Isa. lxiii. 16.

y *Lib. Conform. fol.* 1146.

of *God*? To have her adored by the Heathenish Title of the *Queen of Heaven* z, and invocated by the impious name of *Mother of the whole Trinity* a! These things are rather *Blasphemy* than *Devotion*, and as dishonourable to God as they are dissonant from Antiquity. *Let none* (saith *Epiphanius*) *adore* Mary, *but why do I mention a woman? nay, not any man; This Reverence is due only to God, nor are the Angels capable of such glorifications* b. Fifthly, the supposing a necessity of superadding the *Saints Merits* and the daily Sacrifice of the *Mass*, to the Merit of that *one Offering for sin which Jesus made on the Cross*, Heb. ix. 28. is an evident lessening the *value* and *sufficiency* of the Death of Christ. Sixthly, The calling of the Holy Scripture a *Nose of Wax*, a *Leaden Rule*, and an *Inky Gospel* c. The putting in the *Apocryphal Books*, wherein are some things

z Jer. vii. 18. *Ubi videtur esse nomen Junonis Olympiæ.*

a *Missal. Polon. fol.* 237.

b Epiph. *adv. Collyridianos Panar. hær.* 79.

c Pighius *Hierarch. lib.* 3. Canus, *lib.* 3. *c.* 2. Turrian. *in Sadeel, pag.* 99.

wicked

wicked d, and others notoriously *false* e, into an equal rank with the *Word of God* indited by the Spirit; And the making their *own Traditions* to be equal in value to it *f*, are palpable *dishonours* to God who writ the Holy Scripture. These things (*my Friends*) can hardly be reckoned matters tending to the honour of God unless you can suppose the cancelling his *Laws*, disparaging his *Nature*, undervaluing the *Merits*, the *Mercies* and the *Miracles* of *Jesus* by cheap and odious Comparisons, the diminution of his *Worship*, and making him sharer with his *Servants* therein, and the vilifying of his *divine Word*, be no dishonour to him you pretend to serve.

d 2 Macc. xiv. 42.

e Eccles. xlvi. 20. 2 Esdras vi. 40.

f Concil. Trident. *Sess.* 4.

Secondly, Let us examine whether these *Doctrines* do assist you in the Devout worshipping of God? It is very suspicious that that Church doth not teach a right way of serving God, which deceives you in the first Principles of Religion, *viz. That God alone is to be Worshipped*: a Sentence so odious to the *Roman* Doctors,

Doctors, that the *Index Expurgatorius* blots it out of the *indices* of S. *Athanasius* and S. *Augustine's* Works*, and if they could do it undiscovered, they would blot it out of the *Bible* also, *Mat.* iv. 10. But there it shall stand for ever to reprove those, who divide Religious worship between *God* and his *Creatures*, thereby diminishing that Devotion which intirely belongs to the *Divine Majesty*; since affections are most vigorous when placed upon *one Object*, and if they be dispersed among *many*, grow *weak* and *trifling*; whence me may conclude, the *Protestant* who worships none but God, is the greater lover of him, and worships with a more united and fervent Devotion. As for your Publick worshi, it is attended with so many Ceremonies as must needs disturb the Devotion as well of the Priests as the People; there is such frequent *bowing*, *crossing*, *prostration*, *sprinkling* with *Holy water*, *beating the breast*, *smoaking with Incense*, *&c.* that the mind is taken off

* *Adorari solius Dei est: Deleatur ex Ind. operum Athanasii Indice lib. prohib. & Expurg. pag.* 52. Madrit. *An.* 1627. *item ex Ind. Op. S. Aug. ibid. p.* 56.

from a steady intention upon the inward and main part of the duty, while it is entertained with such variety of outward Rites. *For our mind* (saith *Quintilian*) *cannot sincerely intend its whole self upon many things at once, whatever new object it looks upon, it gives over the thoughts of that which is first propounded to it self*: And this is most evident where the Objects are so different as sensible and intellectual things are. *For where the Senses and their preceptions are vigorously employed, there the Intellectual Powers cease to act* (as a great Philosopher observes*.) So that it is your Passions and your Fancies that are wrought upon by these outward *Ceremonies*, not your Mind nor the higher faculties of your Souls; and therefore that which you think Devotion, I doubt is but a fantastical and false fire, not kindled by the love of God, nor warming your nobler Powers at all, and those steady, rational and spiritual desires, which flow from an undisturbed contemplation of the *Divine Goodness*, & are the very *life* of Prayer, I fear you are strangers to, being so often taken off and diverted

* Porphyr. *de Abstin. lib.* 1. § 41.

diverted by variety of *ſenſible* Repreſentations. Again, the making all your Publick Prayers in an *Unknown Tongue*, deſtroys all true Devotion in the People; S. *Clemens* of *Alex.* tells us of ſome Heathens *who thought thoſe Prayers moſt effectual which were uttered in a barbarous Language**. But Chriſtians know, that *Prayer* is the deſiring ſomething of God, and if the mind be not exerciſed in this deſire, it avails nothing; but where the words are not underſtood, the mind cannot deſire the things mentioned, ſo that none can properly pray in an *Unknown Tongue*, nor ſo much as rationally ſay *Amen*, 1 *Cor.* xiv. 16. By this abſurd practice therefore you (who are unlearned) ſpend the time of the publick Offices in *admiring* and *gazing*, not in *joyning* with the Prieſt or *Praying*. And becauſe the people have no employment while the Maſs laſteth, they ſpend the whole time uſually in *talking* and *laughing* privately, as thoſe who travel in *Catholick* Countries do inform us †. And it may occaſion your wonder, why

* Clem. Alex *Stromat.* 1.

† Europ. *Spec.* *pag.* 10.

the *Roman* Church ſhould ſo obſtinately refuſe to reform ſo irrational a Cuſtom, which S. *Paul* hath written a whole Chapter to condemn, 1 *Cor.* xiv. the force of whoſe Arguments and Authority, hath made your wiſeſt Doctors declare againſt it. *By S. Paul's Doctrine* (ſaith Card. *Cajetan*) *it is better for the edifying of the Church, that publick Prayers were made in the Vulgar Tongue than in Latin**: To the ſame purpoſe *Lyra* †. And your *Romiſh* Annotators ſay, *When a man prayeth in a ſtrange Tongue which himſelf underſtandeth not, it is not ſo fruitful for inſtruction to him, as if he knew particularly what he pray'd* ‡. *Gabriel Biel* alſo gives ſeveral reaſons why Prayers ſhould be in a *known Tongue*, ſaying, It is better, 1. *For ſtirring up Devotion*, 2 *for enlightening the Mind*, 3 *for retaining the things in memory*, 4 *for keeping the thoughts from wandring* *. Yet your admired Church will oppoſe Reaſon and Scripture, and deprive all the Common people that are of her Communion,

* Cajet. com. in 1 Corinth. 14. 17.

† Lyr. *in Loc.*

‡ Rhem. *Teſt. Annot. on* 1 Cor. 14.

* Gab: Biel *in Can. Miſſ. Lect.* 62.

Communion, of the exercise of their Devotion in her Offices, rather than so far seem to confess a fault, as to amend it; chusing rather to let you lose the benefit of worshipping God, than to reform the most unjust *Customs* which she hath once espoused; but (if you be wise) if that Church will not pray in such a Language as you can join in, you will go over to the Church of *England*, where you may *pray with the Spirit and with understanding also.* In the next place, your *private Prayers* are not so good a way of worshipping God as other Christians have; The *Images* and *Pictures*, which the Heathens first taught your Doctors to call, *the books of the unlearned**, and which are placed before you in time of Prayer, are no help, but an hindrance to all true Devotion; for while your lips are repeating your *Oraisons*, your mind is taken up with the beauty, colour, lineaments & workmanship of the *Image*: so that your own Conscience will tell you by these diversions you often *draw near to God with your lips, when your hearts are far from him*, which is a vain worship:

* Porphyr. *ap.* Euseb. *Præpar. Evang. lib.* 3.

Matth. xv. 8. And the *Caſuiſts* of your Church, foreſeeing that *Images* would take off the attention, have determined moſt impiouſly, *That it is not neceſſary to Prayer that the perſon praying ſhould think of what he ſpeaks**. A Doctrine ſuitable enough to that *ſlight* and *formal worſhip* which your *Church* appoints; and the ordinary people among you think they have pray'd ſufficiently, when they have patter'd over ſo many little *Oraiſons* as agree to the number of their *Beads*; A *new invention*, wherein *Papiſts* and *Turks* agree*, which came not into the Church till all *ſerious Devotion* was ceaſed †, it being a ſign he minds his *Prayers* but little, that needs a ſtring of *Beads* to reckon them by; yet theſe *Beads* (ſaith one of your own Authors) *are now the chief Inſtruments of the hypocrites counterfeit Devotion**. I ſhall not ravel into the body of your *Prayers*, ſince the Author of the *Reflections on the Romiſh Devotions* hath ſufficiently done this; but I cannot but

* Suarez. *de Orat. lib.* 3. *c.* 14. & Saimeron.

* Bellonii *hiſtor. obſ. l.* 2. *c.* 72.

† *An. Dom.* 1090.

* Polid. Virgil. *de invent. rer. l.* 5: *cap.* 9.

but remark, that the repeating *Ave Maria*, and the name of *Jesus* so many times over, as in those fifteen little Prayers in the *Psalter of Jesus*, where the name of *Jesus* is thrice mention'd in each Prayer, and each Prayer is ordered to be said *Ten* times over; & those numerous names of *Saints* repeated in your *Litanies* with no petition annexed but *Ora pro nobis*: This way of Praying is so far from agreeing with the Primitive Worship of God among the *Christians*, that it is evidently derived from that *Heathenish Superstition* of praying *by repeating a hundred names of their Deities together, interposing nothing but O hear us* *; and in this manner *Baal*'s Priests are supposed to pray, 1 *Kings* xviii. 26. But Jesus saith to *Christians*, *When ye pray, use not vain repetitions as the Heathens do, for they think that they shall be heard for their much speaking*: Matth. vi. 7. Wherefore, though you have admired this trifling way of *worship*, when you knew no better, yet if you would acquaint your selves with the solid and rational way of praying prescribed in the

*Selden *de Diis Syris, pag.* 52. Saubertus *de Sacrific. cap.* 13. *pag.* 256.

Church of *England* (wherein great things in an exact method, in plain and proper phraſes, and in a *known Language*, are asked of *God* alone, in the name of *Jeſus Chriſt*) you would eaſily leave off thoſe *formal, vain & ſuperficial Devotions*, which can neither be acceptable to God, nor profitable unto your ſelves:

Thirdly, Let us paſs to the laſt of theſe particulars, and enquire, If the *Doctrines of Rome*, differing from thoſe of *England*, do tend to promote our imitating God by a holy life and converſation; without which all our worſhip is in vain: *For it is a folly and miſerable errour* (ſaith S. *Auguſtine*) *to humble your ſelf before him in adoration, to whom you chuſe to be unlike in converſation, and to give him religious worſhip, whoſe example you will not follow; ſince the ſum of all Religion is to imitate him you worſhip**. Now there are ſeveral Principles of the *Roman* Church which ſeem to hinder an *holy life*; as firſt, The cuſtom of *Confeſſing to a Prieſt* weekly or monthly, together with the *Abſolution* following of courſe upon this *Confeſſion*; this is (I fear) a great hindrance to

* Aug. *de Civ. Dei, lib.* 8. *c.* 17.

to amendment of life, at which it pretends to aim; for while men relie on this remedy, they go on without fear in those sins for which they have so easie a *cure* at hand, like those who venture without scruple on dangerous Meats, because they have their *Physicians* beside them: 'Tis true there is a *Penance* enjoined sometimes, but it is such a one as the *Rich* may *buy off*, and the *Poor* may *undergo*, and yet *both* retain the sin, because the *Penance* is not its proper cure; the going in *Pilgrimages*, giving *money*, saying or reading over such proportions of *Legends* or little *chiming Prayers*, with others far more impertinent, tend not to rectifie a *vicious habit*, and a plaister on the Toe may as soon cure the Head-ach, as these *Penances* effect a Reformation, or obtain a pardon at God's hands. And yet all men see, when the day of *Confession* is over, and the *Penance* past, that you are generally confident of a *Pardon*, and fancy you begin upon a new score. It is not easie to enumerate all the devices which your Church hath invented to convey *pardon of Sins*, *Holy water*, *Relicks of Saints*, visiting some certain *Churches*, saying some

certain *Prayers*, making *Oblations of money* to ſuch and ſuch uſes, *Indulgences*, and other ſuch things, ſo that he that hath *money* need never want *Pardon* from *Rome*; but alas, theſe things can never really take away the *guilt* of *one* ſin, & yet they embolden men to commit *many*; *For the multitude of ſinners increaſeth, when hope is given that ſin may be bought off, and men eaſily fall into thoſe ſins for which money will purchaſe their Pardon*: as *Arnobius* ſaid to the *Heathens*, who relied on ſuch-like fantaſtical means of *Remiſſion* *: and we may ſay of the *Guides* of your Church, as *Seneca* in a like caſe, *They ſin more in ſuch Abſolutions, than the Offender doth in the Crime* *. For by perſwading men they can have *Remiſſion* on ſo eaſie terms, they make them ſecure before they are ſafe, becauſe Almighty God, who only finally can remit, never promiſed *Pardon* on theſe terms, and it is only thoſe who *forſake* as well as *confeſs* their ſins to whom he will ſhew *Mercy*, Prov. xxviii. 13. And if either the *Pope* or

* Arnob. *adv. Gentes, lib.* 7. *pag.* 216.

* Senec. *Ep.* 97.

or any of his *Substitutes*, pretend to have power to *forgive sins* on any other Terms, they abuse those who are so weak to believe them, and make them forfeit their Souls (I doubt) for the sad price of this Credulity: S. *Basil* saith truly, *The power of Absolving was not absolutely given, but upon condition of the Penitent Reformation* *. And we tell our People more sincerely, that if a Priest *Absolve* them a thousand times over, and if they give never so much *mony*, without *amendment* of life they can have no pardon, according as Scripture it self teaches †, and the Holy Fathers also; *If thou givest all that thou hast, and dost not forsake thy sins, thou art twice deceived, both in losing thy Mony and thy Pardon also* ‡. Again, as if the *Roman* Church designed to make men think their own actual *Holiness* were never necessary, they have other devices to perswade you into a belief of coming off well at the end of your life, howsoever ill you have spent it: The *Hereticks* in *Tertullians* time said, *it was a meritorious*

* Basil. *reg. brev. qu.* 15.

† Mic. vi. 7.

‡ Augustin. *homil.* 2. *ex* 50. *hom.*

*meritorious things to be of their Party**. And you are told it is a ready way of salvation to die in the *Communion* of the *Roman* Church, and if you can but receive the *Sacraments* of that Church, and be *Absolved* by one of their Priests, you scarce doubt of obtaining Heaven at last; and if you have no *good works* of your own, they perswade you the Church can sell you the *Merits of* the Saints; or if you should drop into *Purgatory* by the way, the pains of that (they say) are not *endless*, and if you give *liberally* on your Death beds, or if any others afterwards give for you, to purchase so many *Masses* and other Prayers for your Soul, you will ere long be delivered from thence. All which notorious delusions do miserably deceive poor men, and most mischievously encourage them to put off their *Repentance*, and to resolve not to be troubled with *holiness* n the way, since they fancy they shall come off so easily in the end. And alas they are as *false* as they are *mischievous*! for the Ancient Fathers unanimously affirm no mans estate can be altered after this life,

* Tertul. *de Præscrip. adv. Hæret. cap.* 41.

But

*But as the last day of mans life finds him, so the last day of the World finds him**. *Nor will any thing help thee* (saith S. *Augustin*) *but what is done while thou art here* †. Out of innumerable such Testimonies, that of S. *Salvian* may serve: *Although a man should have so pious a Son who for alleviating his Fathers punishment, would desire to give all the goods he left behind him, it would do him no good, for the Piety of the Son can do nothing to procure that Rest to a man after Death, which his own Impiety and Infidelity hath denied him* ‡ Finally, these and the like Principles make so many infamous men and women, so many *Thieves* and *Murtherers*, debauched and prophane persons to take *Sanctuary* in the *Roman* Church, because the *Tenets* thereof seem not to oblige them to forsake their evil ways, but reconcile *wickedness* and *Salvation* together: so that this Religion tends not to perswade men to *Holiness of life*, and therefore is no good Religion. I grant there are some Persons in that Church

* Augustin: *Epist.* 80.

† *Idem. de Verb. Apost. Ser.* 21.

‡ Salvian *ad Eccles. Cath. lib.* 3.

Church who live better than these *Opinions* engage them to do, and do not draw those Conclusions into their practice which naturally follow from these *Principles*; but that is only an evidence of the excellent vertue of such Persons, but no proof of the *goodness* of these Doctrines; and if these men be *Holy* in a Religion which gives such encouragement to *evil*, doubtless they would be more holy by far, if they were taught better things: I shall only add, that as the *Roman* Church is *too loose* in matters pertaining to *Gods Laws*, so she is *too strict* in matters pertaining to her *own Constitutions*, like the Old *Pharisees* who *Tithed Mint and Annise, and neglected the weightier matters of the Law*: *Matth.* xxiii. which is a great obstruction to *real Holiness*, when men place Religion in *Ceremonies* and slight things, for while they are curious in these matters, they neglect greater, and think by observing the *Rules* of the Church, they compensate for passing by the *Laws* of God. Your own Ordinary Gloss saith, *That is Superstition, when Religion is placed in observing the Ordinances of men**. And if so, then your

* *Gloss. Ordin. ad* Colos. 2.

your wonderful ſtrictneſs in *Croſſing*, *Bowing*, uſing *Holy Water*, *Abſtinence* on certain days, wearing *Croſſes*, *&c.* in which you have placed ſo much Religion, are no better than *Superſtition*. It cannot be denied, that moſt *Roman Catholicks* are more afraid to eat *fleſh* on a Faſting-day than to *curſe* or *ſwear*; they will be *drunk* on a Holy-day, which God forbids, but not *work* on it, becauſe the Church forbids it; many of them dare *fornicate* and *debauch*, who dare not neglect *Confeſſion*, nor read a book written by a ſuppoſed *Heretick*: And generally, they are punctual in *croſſing*, *ſprinkling*, *bowing*, and obſerving all Orders of the Church, even ſuch as live in the open breach of Gods *Commandments*, and yet fancy themſelves more ſure of Heaven than the moſt pious and holy *Proteſtant*: Thus this Religion is *too ſtrict* where God gives us more liberty, and *too remiſs* where his Holy Law hath bound us with *Eternal* and *Indiſpenſable bonds*; and it is deſigned to promote *Obedience to the Roman Church*, rather than *Inward holineſs towards God*: The effect of all which Conſiderations is this, That whoſoever ſincerely deſires to glorifie God

God and worſhip him with a *rational Devotion*, and whoever would imitate him by a *Holy Life*, ought not to chuſe or retain ſuch a Religion whoſe *Principles* tend ſo evidently to the diſhonour of God's Name, the hindrance of true Devotion, and to the rendring a holy life unneceſſary: And as it was proved before, that the appropriated Articles of the *Roman* Faith were not Ancient, nor induced for pious ends, nor propogated by honeſt means: ſo now it is evidenced, the *Articles* are not good in their own nature, and therefore there is no reaſon why you ſhould not renounce them, unleſs you retain them in meer Reverence to the Authority of the *Pope* who doth impoſe them, which Matter is the Subject of our laſt Enquiries.

SECTI-

SECTION V.

Whether the Roman *Biſhop have ſufficient Authority to impoſe the ſaid Opinions upon all Chriſtian Churches?*

THE Laſt, and almoſt the only ſhelter that your Doctors flie to at this day for the defence of your *Principles* is, *That the Biſhop of* Rome *is the ſole Vicar of Chriſt, the Infallible and only Judg of Controverſies, and the Supreme Head of the Univerſal Church*; and hereby their Adherents are awed into the retaining all his *Decrees* of what nature ſoever they be. But let me beg leave to adviſe you not to lay ſo much ſtreſs upon theſe Titles and Authority, till you have ſeriouſly examined by what Right the *Pope* lays claim to them; for his Power had need be very great, and his Proofs very good, upon the credit whereof you receive ſo many new and ſuſpicious *Articles* of Religion, ſome of which we ought not to receive, though preached by an *Angel*, *Gal.* 1. 8, 9. And firſt, though

though we ſtand not much upon Titles, you may note that the name of *Vicar of Chriſt* is never given to the Pope in the firſt Ages, And when this Title came into uſe, it was not appropriated to the Biſhop of *Rome*, but other Biſhops and Prieſts are ſtyled *Vicars of Chriſt* alſo, even by a Pope of *Rome**. as alſo by an undoubted friend of the Roman Church †: and by our own *Saxon Law* ‡: So that there is no reaſon for the *Roman* Biſhop to challenge any propriety in this Title, or any ſpecial Priviledge by virtue thereof. Secondly, As to his being an *Infallible Judge*, and the *Supream Head* of the *Catholick Church* throughout the World, you may remember we have proved, there are more Chriſtians in the World who deny this *Supremacy* of *Rome*, than there are who do acknowledge it: And if the belief of this *Infallible Headſhip* be the reaſon why you receive other Articles of Faith, then this is the moſt fundamental Article of all others, and ought to be the beſt atteſted: And if our Lord Jeſus had

*Euſeb. *Pap. Decret. Ep.* 3.

† *Epiſt.* Wil Senon. *ad* Hoveden. *An.* 1171.

‡ *Legibus* Hydenſ. *ap.* Spelm. *Tom.* 1. *pag.* 440.

had designed to make S. *Peter* and his Successors at *Rome* (not at *Antioch*) such *Supreme Infallible Judges*, we may expect he would have set down this Article plainly in *Holy Scripture*, and not have left his sole visible *Vice-gerent* to the suspicion of bearing witness to himself. As for that place *Matth.* xvi. *Thou art* Peter, *and upon this Rock will I build my Church*: it is indeed by the Popes in their Forged *Decretals* expounded as a confirmation of their pretences to *Supremacy*, but the Fathers takes this *Rock*, not for S. *Peter's* Person but for his *Faith* which he confessed, and for *Christ* himself the Object thereof: So S. *Augustine* *, *Nazianzen* †, S. *Cyril* *, S. *Chrysostome* †, S. *Ambrose* † and *Hilary* † expound the place; and if so, this belongs no more to S. *Peter*, than to the rest of the Apostles who confessed the same *Faith*, and belongs no otherwise to the Pope, than as he varies not from S. *Peter's Faith*, and

* Aug. *de verb. Dom. Ser.* 13.

† Nazianz. *Test. de Vet. Testam.*

* Cyril. *de Trin. lib.* 4.

† Crysost. *hom.* 55. *in.* Matth.

* Ambros. *Com. in* Ephes. 2.

† Hilar. *de Trin. lib.* 2. *cap.* 6.

and ſo far it belongs to all Orthodox Biſhops with reſpect to their ſeveral Churches: and for *the Keys of the Kingdom of Heaven*, ver. 19. they were given as much to the other Apoſtles as to S. *Peter*, Matth. xviii. 18. (as alſo the aforeſaid Fathers do obſerve) being all equally ſharers in the Powers of the *Keys*, and all *Foundations* as well as S. *Peter* *, ſo that S. *Cyprian* plainly tells us, *The reſt of the Apoſtles were as great as* S. Peter, *endowed with an equal ſhare of Honour and Power* †; Nor do we find that ever S. *Peter* pretended to any Power over the other Apoſtles. *Peter, James and John, though preferred by Chriſt* (ſaith *Euſebius*) *before the reſt, challenged not to themſelves the glory of* Primacy, *but choſe* James *the* Juſt, *Biſhop of the Apoſtles* ‡: And if any were greateſt, it was S. *James*, who was Preſident in that firſt Council at *Jeruſalem*, and did determine the Queſtion there

* Aug. *in* Johan. *Tract.* 118. Ambroſ. *in* Pſal. 38. Origen. *in* Mat. *Tract.* 1. Hilarius. *de Trinit.* l. 6. Hieron. *in* Jovin. *lib.* 1.

† Cypr. *de Unit. Eccleſ.*

‡ Euſeb. *Eccleſ. hiſt. l.* 2. *c.* 1.

there, though S. *Peter* was present * Yea, *Clemens* Bishop of *Rome* in the first *Decretal* Epistle, (a good evidence against the Inventors thereof) styles this very S. *James*, *Bishop of Bishops, governing the Holy Church of the* Hebrews *at* Jerusalem, *and also all the Churches, which were every where founded by the Providence of God* †. And an Ancient Council calls *Jerusalem* the *Mother of all Churches* ‡; but as for the *Primacy* of *Rome*, there is no genuine Author for the first Three *Centuries* takes any notice of it, and *Æneas Sylvius* * afterwards Pope confesseth, *There was little respect paid to* Rome *before the* Nicene *Council*: If *Polycrates* and the *Asian* Bishops had known of this *Infallibility* and *Supremacy*, they would not have opposed Pope *Victor*'s Opinion, nor despised his *Excommunication* so boldly as they did; neither would *Irenæus* (who calls the Bishops of *Rome* no more but *Presbyters*)

* Acts. xv. 13.

† *Decret. Epist.* Clement. I. *in Titul. Epist.*

‡ *Concil.* Constant. I. *Ep. ad Dam.*

* Æne. Sylv. *Ep.* 288.

ters)have presumed to reprove the same *Victor* for his *arrogance* and *indiscretion*, as we find he did * S. *Cyprian* surely never heard of this Power of the *Roman* Bishop, who calls *Cornelius* Bishop of that *See*, no more but *Brother* and *Colleague*, and gives to Pope *Stephen* his successor at *Rome*, the Titles of *False Apostle, Schismatick, friend to Hereticks*, and *enemy to Christians*: utterly despising his *Judgment*, and not regarding his *Determinations* †. Besides, if this *Supremacy* had been believed in the first Ages of the Church, the *Roman* Bishops sense would have been enquired of concerning all controverted places of Scripture, his *Decrees* cited to silence *Hereticks*, and all *appeals* must have been made finally to him: He also should have called and presided in all eminent *Councils*, whereas Cardinal *Cusanus* affirms, *That the Emperours or their Deputies were Presidents in Eight General Councils* †. Nor did the Fourth General Council at *Chalcedon* suppose that the *Roman* Bishop

* Euseb. *Eccles. hist. l.* 5. *c.* 24.

† Cyprian. *ad* Pompei. *Ep.* 74.

† Cusan. *de Concor. Cath. l.* 3. *c.* 6.

Biſhop had any *Supremacy* given him from Chriſt, when that Council ſaith, *Rome hath juſtly had the Priviledges given unto it by the Fathers, becauſe it was the Seat of the Empire*; and for the ſame reaſon they *grant equal Priviledges to the Biſhop of Conſtantinople* *. Yea, S. *Gregory* Biſhop of *Rome* ſaith, *The Fathers of the Council of* Chalcedon *were they who offered his Predeceſſors the Title of* Univerſal Biſhop, *which yet they accepted not* †: And to convince us that this *Univerſal Supremacy* is a late Device, it is evident, that it was not only unknown to others in the firſt Age, but to the very Popes themſelves, as theſe few Inſtances will ſhew: *Liberius* Biſhop of *Rome An.* 350. ſending the Confeſſion of his Faith to *Athanaſius* deſireth his Approbation thereof, *That I may know* (ſaith he) *whether I am of the ſame Judgment with you in matters of Faith, and that I may be more certain, and readily obey your commands* †. And when the Biſhop of *Conſtantinople* began to call himſelf *Univerſal Biſhop*,

* *Concil.* Chal. *Can.* 28. *An.* 451.

‡ Gregor. *Epiſt. lib.* 7. *Ep.* 30.

‡ Athanaſ. *Ep. ad* Epictet.

Bishop, Pope *Gregory* in his Epistle to *Mauritius* the Emperour saith, *He admires at the Arrogance of assuming this new Title, which none of the Bishops of* Rome *had ever accepted of, a Title blasphemous to Christian Ears*; and with many other words he inveighs against this Title, as unfit for any *Christian Bishop*, as may be seen at large in his *Epistles* *. And in his *Epistle* to *Eulogius* Patriarch of *Alexandria* he is displeased that *Eulogius* writes to him *by the proud Title of* Universal Bishop, *desiring him wholly to forbear that language*, for (saith he) *That is a diminution to you, which is afforded to another beyond what reason doth require*: And he there tells *Eulogius*, *That the Council of* Chalcedon *had offered this Title to the Old Bishops of* Rome, *but they would not accept it* †: Of which he gives this Reason in another Epistle, ——*because if one Patriarch be called* Universal, *the name of* Patriarch *is taken from the rest* ‡. And so little did Pope *Boniface* think of deriving his *Supremacy*

*Gregor. *Epist. lib. 2. ad* Maurit. *Epist.* 32, 36, 38.

† Gregor. *Epist. lib. 7. Ep.* 30.

‡ *Idem lib.* 7. *Epist.* 36.

Supremacy from Christ, that with intreaty he obtained of the intruding Emperour *Phocas* to decree, *That the* Roman *Church should be Head of all Churches* *, as the Ancient Historians witness *a*. But this Imperial Constitution will scarce justifie the *Supremacy* and *Jurisdiction* which the Pope now claimeth over all the World, and it utterly destroys the pretences of a Divine Right to it.

* Beda *de 6. ætat. Mundi.*

a Paul Diacon. *rer.* Rom. *lib.* 18. *Histor.* Longob. *lib.* 4. *cap.* 11. Anastas. *Bibl. Vit.* Bonif. *Tertii.* Ado *ætat. Sixt. Reg. Chron. l.* 1. Ammon. *de gest.* Franc. *l.* 4. *c.* 4.

It would be too tedious to relate at large all the steps by which the Bishops of *Rome* attained to their present Grandeur; I shall therefore only note, that the first Ages began early to complain of his *Encroachments* and *Ambition* *, and all succeeding Times frequently opposed the *Pope*'s pretences herein; The Sixth Council of *Carthage* allowed not his claim of *Appeals* *. The Bishops of *France* complain of his sending a

* Frimilianus *ad* Cypr. *Ep.* 75.

* *Concil. 6.* Carthag. *An.* 419.

Legate to Dedicate a *Church* there, as an undue Act, contrary to the Ancient Canons, and all Primitive Constitutions, *For though* (saith the Historian) *the Bishop of* Rome, *for the dignity of his Apostolical Seat, be more venerable than other Bishops, yet it is not lawful for him in any thing to transgress the Tenor of Canonical rules; and as every Bishop of the Orthodox Church is the Spouse of his own See, and represents the person of our Saviour, so it cannot agree to any Bishop, boldly to act any thing in the Dioceſs of another* *; the like checks the *Popes* frequently received for medling in *France*, from the Princes of that Nation †. About that time also the Bishops of *Italy* complained of the *Roman Usurpation* to the Patriarch of *Constantinople*, as appears by *Photius*'s Letter, in answer to that complaint, extant in Cardinal *Baronius* *. And there are many like Examples in the Historians of those Ages, wherein this bold Jurisdiction

* Glaber Rodulph. *hist. lib.* 2. *cap.* 4.

† *Vita* Ludov. *Pii a* P. Pithœo *edit. An.* 863. *Annal.* Franc. *a* P. Pithœo *eod. An.*

* Photius Constant. *Ep.* Encycl. *ap.* Baron. *An.* 863. *Sect.* 42.

diction began first to be exercised in this Western part of *Europe* *. And to this very day the Churches of *France* do little value the *Pope*'s *Supremacy*, though in other Opinions they agree with the *Roman Church*, as may be seen in the *French* Writers *a*. And it is not long since the King of *France* was about to take away his *Nations dependance* from *Rome*, by erecting the Archbishoprick of *Burges* into a *Patriarchate*. And now, why should you be awed into the belief of evil and inconvenient Doctrines by a pretended *Supremacy*, not given by Christ, not challenged by the best Popes, not acknowledged by the first Christians, nor much regarded by some Catholick Countries? Why should you be enslav'd by an *Authority* gain'd by fraud and policy, confirm'd by force and cruelty, enlarg'd by dividing Christian Princes, by the undermining the Empire, and oppressing many Ecclesiastical and

* *Constit. Imper.* Godalsto *Tom.* 1 *pag.* 24. 25. Luitprand. Ticin. *hist. lib.* 6. *cap.* 9. *&* 10.

a Bochellus *l.* 5. *de Decret. Eccles.* Gollic. *tit.* 20. Pithæus *de libr Eccles.* Gallican. *c.* 3. *Sect.* 3. *n.* 13.

Temporal persons in their just Rights? Why should you fear to renounce an Usurped Jurisdiction, since *what is unjustly seized on at first, can never be legally enjoyed, nor is it confirmed by the longest prescription of Time* a, as the *Civil Law* speaks? I must confess I cannot see that any Christians without the pales of his own Dioceſs, are obliged to own him further than by the respect due to a Bishop of an ancient Patriarchal See, nor so far neither if he be not content with his own, and keep not close to the Primitive Faith.

a LL. Basilic. *l.* 10. *tit.* 1. *&* Balsamon *not. in Concil.* Ancyran. *p.* 378.

SECTION VI.

Whether the Pope hath any Right to exercise a Jurisdiction over England?

BUT since my Discourse is directed particularly to the *Catholicks of* England, it will be most considerable to enquire, *Whether the* Roman *Bishop can justly claim*

claim any Authority over them? and (if *prejudices* were laid aside) I doubt not but to make it evident, that *the* Pope *neither hath nor ought to have any Authority over this Nation:* For first, let it be considered that *Britain was the first of the Provinces which did publickly profess the Faith of Christ*, saith *Sabellicus* a, which is also attested by other more Ancient Writers *b*. So that it is agreed on all hands, here was a true and perfect Church of Christ near five hundred years before they had any Communication with the Bishop of *Rome*, or knew one syllable of this Foundation-Article of the Modern Faith of that Church, *viz.* of the Popes *Universal Supremacy*: It is also certain the Church of *Britain* was not subject to *Rome* at the time of the First General Council at *Nice*; And in the Sixth Canon of that Council it is decreed concerning the three *Patriarchs* Jurisdictions; *That the Ancient custom should be established, that* Ægypt, Lybia, *and* Pentapolis, *should be subject to the Bishop of* Alexandria,

a Sabellic. *Enn.* 7. *lib.* 5.

b Tertul. *adv.* Jud. *c.* 7. Theodoret. *de cur.* Græc. *aff. Ser.* 9.

because the Bishop of Rome *had the like Custom, and likewise so it was at* Antioch, *and in other Provinces the Priviledges should be preserved to their Churches, &c.* * Now The Ancient Custom and Priviledge of this Church of *Britain* then was to govern it self without subjection to any Foreign Patriarch, and the Pope could not usurp any *Dominion* here afterwards, without transgressing this Canon of the most famous *General Council*; especially if we consider how this Canon was expounded in *Russinus*'s days, *viz. That* Rome *should have the Government of the* Suburbicarian *Churches* *. And the Ancient Survey of the *Imperial Provinces* will tell you what the *Suburbicarian* Region was, *viz.* Three Islands, *Sicily*, *Sardinia*, and *Corsica*, and part of *Italy*, from the East-end to the border of *Tuscany* Westward: And this was all the ancient extent of the *Roman* Bishops Jurisdiction, the rest of *Italy* being under the Metropolis of *Millain*, which Church of Old paid no *Subjection* to *Rome*, much less

* *Can. 6. Concil.* Nicæn. *inxt.* Dionys. Exig.

* *Histor. Eccles. lib.* 1 *c.* 6.

leſs could any be due to him from *Britain*. Again, in the Third General Council of *Epheſus An.* 431. it was decreed, *That in all Dioceſes and Provinces it ſhould hereafter be obſerved, That no Biſhop ſhould henceforward lay hold of another Province, which had not formerly and from the beginning been under the power of their predeceſſors* *, which Canon the Pope muſt break alſo, before he can aſſume a power over the Church of *Britain*, which, with the Iſland of *Cyprus* and ſome other places, was its own head (as thoſe Times phraſed it) and ſubject to no foreign *Patriach*: So that when *Auguſtine* the Monk (coming over to convert the Pagan *Saxons*) required the *Britiſh* Biſhops to profeſs *Subjection* to the *See* of *Rome*; they did by virtue of theſe Canons refuſe it, telling him, *They had a Patriarch of their own, to whom alone they were ſubject in Spiritual things under God*: And *Dinothus* Abbot of *Bancbor* by divers Arguments ſhewed, *they owed no Subjection to the* Roman *Biſhop*; as an Old Hiſtorian informs us *. And accordingly

* *Concil.* Epheſ. *Can.* 8.

* Geoſr. *Monm. de* Aug. *verſ. fin.*

cordingly the *British* Bishops retained their Old Rites different from *Rome*, and kept their Old Priviledges, being consecrated by the Archbishop of St. *Davids*, and he by his own Suffragrans, *making no Profession of Subjection to any other Church*, (saith their Historian *) which continued till the days of King *Henry* the First. The *Saxons* indeed shewed more respect to *Rome*, because it had assisted in their *Conversion*; hence they sometimes asked Advice of the Pope, as of an Eminent neighbour Patriarch, but their Bishops never professed *Subjection* to *Rome*, nor did they own his *Supremacy*, or look on him as an *Infallible Judge*, as appears by their not obeying the Pope's *Decree* made in a *Roman Council*, about restoring *Wilfrid* to his Archbishoprick of *York*, *An.* 680. And though the Pope had confirmed and recommended the Canons of the second *Nicene Council* about *Images*, the *English* Church rejected and despised them, writing a Book to condemn *Image-worship*, in the name of all the Princes and Bishops of *England*, and sending it to *Charles* the Great of *France*, by the learned

* Gyrald. *Camb. Itin. l. 2. c. 1.*

ned *Alcuinus*, as our Hiſtories do atteſt *a*. And moreover it is evident that all *Eccleſiaſtical Laws* were then made by the *Saxon* Kings and Biſhops, in their *Provincial Councils*, by their own Authority, and often without ſo much as acquainting the Pope therewith, or deſiring his conſent thereto, or confirmation thereof: The Popes indeed about the latter end of the *Saxon* times began to degenerate in manners, and aim at high things in all the Weſtern World: but this *Pride* was checked here, even as (as we ſhewed before) it was in other places: For when that inſolent Pope *Hildebrand* (who firſt preſumed to depoſe an *Emperour* b) took the boldneſs to require *Fealty* of King *William* the Conqueror, he anſwer'd him in this manner, *Fealty I neither have acknowledged, nor will I do it, becauſe neither did I promiſe it, nor do I find that my Predeceſſors ever did it to your Predeceſſors*, as appears by the *Conqueror*'s Letter ſtill extant *c*. And when by

a Hoved. *Annal. part.* 1. *p.* 405. Matth. Weſtm. *An.* 793.

b Onuphrius *in Vit.* Greg. 7.

c Baron. *Annal. An.* 1076. *Sect.* 25.

Policy and evil Arts he had made ſome encroachments here, yet ſtill his Power was eſteemed no other than a *Temporal Power*, permitted by the favour of our Kings, not due by any Original Right: Hence the Hiſtorian ſaith, *That King* Henry *the Firſt having ſubdued all his Enemies, feared none but the* Pope, *and that not for his Spiritual, but his Temporal Power* *. And an old Record affirms that King *Henry* the Second ſmartly asked the Biſhop of *Chicheſter*, *How he durſt argue for the* Pop's *Authority which was granted by Men, againſt his Royal Power derived from God* *? The turbulent and ſeditious Attempts of *T. Becket* and his faction about that time, to ſubject the *Engliſh Clergy* to the *Pope*, are ſufficiently known; but if our Anceſtors (whom you call *Roman Catholicks*) had been of your Opinion in this great Article of Faith, they would not have made ſo ſtout an Oppoſition againſt the *Poe'st Supremacy* as they did: It being apparpen that the whole body of the Nation then looked on it as an *Encroachment* and an *Uſurpation*;

* Matth. Pariſ. *An.* 1107.

* *Record. Anterio* Hen. 2.

Usurpation; for in the famous Statutes of *Clarendon* they condemn it, decreeing among other things, *That all the Clergy should* bona fide, *swear to the King*; *and none should Appeal, but unto the Archbishop, or from him finally to the King, without particular License* *. And to restrain his medling here, the Kings of *England* declared, they had a Right to forbid the *Pope's Legates* from entring into this Land, and often did prohibit them (even Q. *Mary* her self exercising this Power) yea, it was adjudged in a Parliament 25 *Ed.* 3. *To be Treason to bring in the Pope's* Bulls *here without the Kings consent*, Stat. *de provisor.* though the sending these be an act of Spiritual Jurisdiction: But it is plain they would not allow the Pope in those days to exercise *Spiritual Jurisdiction* here without the Kings leave: for his very Excommunicating certain *English* Bishops, in a Parliament 16 *Rich.* 2. is declared to tend *To the open disherison of the Crown, and the destruction of the King, his Law, and all his Realms*; And a little after it is affirmed there, that the *Popes* attempts *be clearly against the Kings Crown and*

* Matth. Paris. *An.* 1164.

and Regality, uſed and approved in the time of all his Progenitors *; finally therefore they all promiſe to ſtand with the King againſt all ſuch Encroachments with their very lives: And if you be well verſed (as becometh *Engliſhmen*) in the *Hiſtories* and *Statutes* of your own Country, you muſt needs know that the Authority which the Pope once exerciſed here, was gotten by taking advantages of the *neceſſities* of our Kings, and the *diviſions* among the People. And in thoſe Times which are accounted moſt *Popiſh*, it was checked by Laws, complained of in Parliament, and thought an *Oppreſſion* by the wiſeſt and greateſt Subjects; ſo that the moſt Noble *Hen. de Lacy* Earl of *Lincoln*, in his dying Speech (to his Son in Law *Thomas* Earl of *Lancaſter*) ſaid among other things, *That the Church of* England, *heretofore Honourable and Free, was now enſlaved by* Romiſh *Oppreſſions*; charging him, *to ſtand up like a man for the Honour of God and the Church, and the Redemption of his Country* a. And the ſame

* *Stat.* 16. Ric. 2di, *Statute-Book pag.* 238.

a Tho. *of* Walſing. *An.* 1312. *p.* 74. *num.* 20.

ſame Author tells us, that it was debated in a Council at *London An.* 1408. *Whether all payments and obedience to the Pope ſhould not be taken away* *? Which ſhews, they thought it in the power of this Nation to take away his *Authority* here when they pleaſed: And they retained it, not as being neceſſarily or originally due to him, but only in reſpect of his being a Biſhop of an ancient Apoſtolical Seat, as is evident from thoſe Inſtructions which King *Henry* the Fifth gave to his Embaſſadors, ſent to Pope *Martin* the Fifth, bidding them (if they perceived any delay in their affairs) to tell the Pope, *That their Maſter the King, if he yielded not to his demands, would uſe his own power in theſe particulars, for he did not apply himſelf to* Rome *out of neceſſity, but for reſpect ſake**. And therefore when this permiſſive *Authority* grew uneaſie to thoſe who had endured it for ſome time it was rejected much more Legally than ever it was introduced, *viz.* by the *Regal Power*, with the advice and conſent of the Lords and

* Tho. Walſing *An.* 1408. *p.* 420.

* *Vita* Henr. Chichely, *pag.* 56, & 57.

and Commons in Parliament *. And this is to be noted, the Clergy and Laity of this Parliament did hold most of the Opinion of the the *Roman Church* in other things, and yet consented to the abolishing the Pope's *Usurped Power* over *England*, as believing it to be an unjust Encroachment: And *Stephen Gardner* Bishop of *Winchester* (a great Persecutor of the *Protestants*) did then make a learned Oration *de vera obedientia*, shewing that the King was by Right and by God's Law the Supream Head of this Church of *England*.

* *An.* 26. Hen. 8.

And now, that I may not only confute a false Opinion, but establish the true, let me intreat you impartially to consider, that as it appears the Pope is not *De jure* supream Head of this Church of *England*, so it is as evident that the King of *England* is the supream Head of the Churches in his own Dominions: For indeed all Christian Princes are or ought to be so in their own dominions; whence it was that *Constantine* the Great did retain the Title of *Pontifex Maximus*, *without any blot*

blot to his Christianity, saith *Baronius*.* And the highest *Appeals* in all controversies Ecclesiastical, even in matters of Faith, were made to him, though he used the assistance and Counsel of his Bishops for determining them. And it is evident that he and his Successors (as *Cusanus* before confesseth) did call and precide in all General Councils, and ratified their Decrees, which were no Laws till they were stamped with the *Imperial Authority*: yea, the *Imperial Code* sufficiently witnesses, that the Emperours made Laws concerning Religion, the whole Third Book of *Justinian's Basilicks* being nothing else but Imperial Constitutions, *de Episcopis, Clericis, & Sacris*: They also erected *Patriarchates*, and gave them supream *Eccelesiastical Jurisdiction* over such Provinces as they pleased, as at *Justinianopolis* in *Dacia* *, and at *Ravenna* in *Italy* it self *a*, which had no dependance on *Rome* till the time of *Constantinus Pogonatus*: And *all Eccleſiaſtical affairs depended*

* *Annal. Tom.* 3. *An.* 312.

* *Imperial.* Const. *Novel.* II. *& Nov.* 131. *c.* 3.

a Rescript. Valent. 31. *An.* 432.

depended on the Emperours, saith *Socrates**, so that Pope *Anastasius* calls the Emperour *Anastasius*, *The Vicar of God by the Divine command presiding over the Earth*†. An Authority like this also was exercised by the Western Emperours of the *French* Line, being styled, *The Rulers of the True Religion*, a Title given to *Charles* the Great and to *Ludovicus* by two several Councils which they had called*; and the present *French* Kings do claim the *Supremacy* over the *French* Churches, as may be seen in *Bechellus* and *P. Pithæus* cited before, *Sect.* 5. One of the *French* Writers telling us it is the opinion of this Nation, that *Le Roy assisté de son Conseil d'estate est apres Dieu Chief Terrien de l'Eglise de son Royaume & ne pas le Pape**. And it may be proved concerning other Christian Princes, that they allow not the Pope to impose his

* Socrat. *Hist. Præm. ad lib.* 5.

† Anastas. *Pap. Epist. ad* Anastas. *Imp. ap.* Binium T. 2. *par.* 1. *p.* 507.

* *Concil.* I. Mogun. *An.* 813. & *Concil.* II. Mogun. *An.* 847. *ap.* Bin. T. 3. *p.* 1. *Sect.* 2.

* Claud. Fauchet *en les Libertes de l'Eglis.* Gallican. *p.* 234.

his Decrees on their Kingdoms, nor to excercise any *Jurisdiction* among them but by their special Licence and consent, and prohibit his exercising any power over their Subjects when they please: And why may not the King of *England* being a free and absolute Monarch, be allowed as great a priviledge in his own Dominions? Do you not tell us, that Pope *Eleutherius* called King *Lucius* by the title of *Vicar of Christ* *; and doth not King *Edgar* call himself *Christs Vicar* a, and none taxed this Title then? Did not the *Saxon* Kings preside in all National Councils, and make Laws for Religion by the advice of their own Bishops, by their own Authority? Did they not erect new *Sees* for Bishops, and change them as they saw fit? Did they not invest all *Bishops by delivering the Ring and Pastoral Staff* *? And the same power was still exercised by K. *William* the Conqueror, for *all things both Divine and Humane depended on his Order*,

* *Epist.* Eleuth. *ad* R. Lucium *ap.* Spelm.

a *Leg.* Hydens. *cap.* 8. Spelm. *Tom.* 1. *pag.* 438.

* Ingulph. *hist. p.* 902.

Order, saith an Old Historian *. And when the Pope began to encroach upon the King's *Supreamcy* here in *England*, he was generally opposed as we noted before. And in the aforesaid Parliament of *Richard* the Second, the Nation declared, *That they would not endure that the Crown of* England *should be submitted to the Pope, and the Laws and Statutes if this Realm by him defeated and avoided at his pleasure* *: For *Bracton* our most famous Lawyer affirms, that *The Kings of* England *have no Supream on Earth but God:* And accordingly the Kings and Parliaments of this Nation made Laws in reference to *Religion* as they saw expedient, and among the rest they enacted many Laws in a direct opposition to the Pope's *Spiritual* as well as *Temporal Jurisdiction*, declaring thereby, that *they esteemed him no Head of this Church, but an ambitious and dangerous Encroacher upon the Rights of the Crown*, as you will find by perusal of those several

* *Eadmer. hist. p. 6.*

* *Stat. 16 Ric. 2. c. 5.*

veral *Statutes* cited in the Margin*. By which Laws long since enacted, it is declared to be *Treason* to receive or harbour any Agents or Emissaries from *Rome* against the King's Proclamations, and without his special Licence: Upon all which Considerations the Judges have declared, that the Act of Parliament for *Restoring the Supremacy over the Church unto the Crown, was not the introducing a New Law, but a declaration of the Old*†: For it was many hundred years before, that King *Henry* the Second did declare, *That he would account it High-Treason in any man that should affirm the Pope's Authority was above his* ‡. And before that, *Anselm* was told, *That it was impossible for him to keep the Faith which he owed to the King, and to pay Obedience to the Pope contrary to his*

* *Stat.* 25. Ed. 3. *de Proviſor.* *Stat.* 27, 28. Ed. 3. *c.* 1, 2. *Stat.* 28. Ed. 3. *c.* 3. *Stat.* 2. Hen. 4. *c.* 3. *Stat.* 6. Hen. 4. *c.* 1. *Stat.* 7. Henr. 4. *c.* 6. *Stat.* 3. Hen. 5. *c.* 4.

† Coke 5. *Rep.* Cawdry's *Case*, *fol.* 8.

‡ Spelm. *Concil.* T. 2. *p.* 58.

his Royal Pleaſure a. Which (methinks) may fitly admoniſh you who do own the *Pope's Supremacy* over *England*, and yet much glory in your *Loyalty* to the King; to enquire how theſe two can ſtand together? Our Saviour ſaith, *No man can ſerve two Maſters*, Matth. vi. 24. however not two Supream Lords, neither can there be *two* higheſt Powers in one Kingdom, nor can any Subjects obey both, ſince they will ſometimes command contrary things: 'Tis true, if the *Roman* Biſhop would profeſs to our King, as his Predeceſſor *Leo* the Fourth did to *Lotharus* of *France*, *Concerning your* Capitulars, *or* Imperial Precepts, *we through the aſſiſtance of Chriſt promiſe as much as we are able, to keep and conſerve the ſame for ever* b. If he would acknowledge himſelf ſubject to our King in his Dominions, as his Predeceſſors were to the Emperous of old: if he behaved himſelf toward his Majeſty, as St. *Gregory* did to *Mauritius*, who calls that Emperour *his Lord*, and himſelf

a *Rex ad* Anſelm. *ap.* Eadmenum. *pag.* 62.

b Leon *Epiſt. ad* Lothar. *&* Lud. *Aug. ap.* Grat. *diſt.* 10. *c.* 9.

ſelf *his Servant*; declaring, that *He was ſubject to the Emperours commands, and accordingly had done his duty in publiſhing a Law (which the Emperour ordered him to promulge) though for his own part he thought it not agreeable to the Laws of God* a. If the preſent Popes claimed no more than a *Primacy* of Order and Supremacy among other Biſhops, then the caſe might eaſily be determined: But you know of later times the pretences of *Rome* are much higher, for ſhe challenges a *Supremacy* over all Chriſtian Princes, a *power* to depoſe them, an *Authority* to abrogate or diſpence with their Laws, and abſolve their Subjects from their Allegiance, a *Priviledge* to be appealed unto as to the laſt and higheſt Tribunal on Earth: So that *Clement* the Fifth is recorded in the Acts of the Council of *Vienna* to have ſaid, *That all the Right of Kings depended on him alone* b; and *Biniface* the Eighth owned himſelf not *only Lord of* France, *but of all the World* c, for *ſo great was*

a Gregor. *Epiſt. lib.* 2. *ad* Maurit. *Ep.* 62.

b *Concil.* Vienn. *ſub* Clem. 5.

c Papyr. Maſſon. *Vit.* Bonif. 8.

the

the Impudence of this Boniface (ſaith the *French* Chronologer) *that he preſumed to affirm the Kingdom of* France *was a Fee of the Papal Majeſty* *. And as to this Kingdom, Pope *Innocent* the Fourth ſaith, *That the King of* England *was his Vaſſal and his Slave* a, and they eſteem *England* alſo a *Fee of the Papacy*, and ſo is *Ireland* too it ſeems. Whereupon the *Pope* hath dared to nominate a King of *Ireland*, and hath given away the Kingdom of *England* to thoſe who attempted to conquer it: he hath condemned our Laws, Excommunicated and Depoſed our Princes, and abſolved the Subjects of *England* from their Allegiance; upon which, both formerly and in our times, many of your Party have entred into bloody Conſpiracies and open Rebellion: So that now it appears, the *Pope* claims an abſolute Supremacy over our King and his Realms, and how he can be a good Subject of the King of *England*, who profeſſes Obedience to this Foreign Princely Prelate, is very hard

* Tilius *Epiſc.* Meld. *Chronic. de Reg.* Fran. *An.* 1302

a Matt. Pariſ. *ad. An.* 1253.

hard to be understood: if you believe this claim, and own the *Pope* to be above the King, you must then obey him, even when his Orders contradict those of your lawful Soveraign, and so you are the *Pope*'s Subjects, not the *King*'s: nor can His Majesty have any security of your Allegiance, any longer than it pleases the *Roman* Bishop, so that he Reigns over you at the *Pope*'s mercy. I know many of you *English Catholicks* have so Loyal an affection for the King, that your Church-men are forced to invent many plausible pretences to perswade you, that the *Supremacy* claimed by the Pope doth not entrench upon the King's *Supremacy*, telling you, that *you need not obey the Pope if he commanded you to fight against your King*; wherein they put a fallacy upon you, for they know the Pope can Excommunicate and Depose him (even for a *very small matter*, say your *Canonists* *) and then he is no longer *your King*: They pretend further, this Supremacy over *Kings* in Temporals, *is not the Doctrine of your Church, but only of some Jesuites*

* *Gloss. in* Decret. *dist.* 40. *c.* 6. *Si Papa.*

ſuits, upon whom they lay all thoſe foul Doctrines of *Depoſing* and *Murthering Kings*, ſo wickedly maintained by divers eminent writers of your Church *. But this is a deluſion alſo, for when or where did the Pope, or the Heads of the *Roman Church*, condemn theſe Opinions, or ſuppreſs theſe Seditious Books? nay, on the contrary, the Books are approved, and the Authors preferred at *Rome*, even when *France* condemns them* And thoſe honeſt and Loyal Secular *Engliſh Prieſts* that have ventured to write againſt this *Uſurped Power* of the Popes over Kings in Temporals, (tho' they held his Supremacy here in Spirituals) have been perſecuted almoſt to death by the *Roman* Biſhop? they have been ſuſpended, and their Books condemned, and their perſons ſo odiouſly repreſented, that no *Engliſh Catholicks* durſt harbour them: witneſs the learned *F. Preſton*, under the name of *Roger Widrington*, in King *James*'s days, when his fellow Prieſts, and

* Mariana, *lib. de Rege.* Suarez. *defenſ. Fidei, & lib. contr. Regem. Magn.* Britan.

* *Anſwer to* Philanax Anglicus, 125

and *Peter Walsh*, Author of the *Letter to the Catholicks*, who is at this day a great Sufferer by the Pope's means, meerly for writing, that *you of the* Roman *Church ought to be loyal to the King in all matters of Temporal cognizance*; a clear evidence, that (whatever your Church may pretend) they will not endure that any of you Catholicks shall hold the *King's* power to be above the *Pope's* in any thing; and consequently they will not allow you to be good Subjects. Now to sum up all these particulars, how grievous an abuse is it for a Foreign Prelate, whose Predecessors had no Authority here at all, to usurp such a Power over you as to impose new and inexpedient Articles upon you? Why should you enslave your selves to him that cannot have so much as a *Spiritual Jurisdiction* here without breaking the Canons of the most famous *General Councils*? Why may you not take the same liberty to oppose his *Decrees*, that your Ancestors in all Ages have done; they whom you account good Catholicks rejected his Doctrines sometimes, despised his *Bulls* and *Excommunications* frequently, and always opposed his preten-

ded claim of a *Supremacy* over this Nation; why should you call that an *Article of Faith*, and account it the principal point of Religion, *viz. That* England *ought to be subject to* Rome; which even in those you call *Catholick Times* was declared to be no less than *Treason*, and no other than an Opinion that did destroy the *Prerogative* of the King, the *Privileges* and *Liberties* of this Church, the *freedom* and *quiet* of all *English* Subjects? They were *Romanists* in other points who condemned *Appeals* to *Rome*, and maintained, that *the Crown of* England *was in no Earthly subjection*, and that *the King had no supreme but God only*; who counted all the *power* which the Pope ever had here, merely *permissive*, tolerated by this Nation so long as they pleased and such as might be curbed, lessened, hindred, or taken away by the Supreme Authority of this Nation whenever they saw expedient: It was a King and Parliament of *your Religion* in most points, that restored the King to his just *Supremacy*, and took away the precarious or usurped and much abused *Power* of the *Roman* Bishop here; they thought a Supre-

premacy in *Spirituals*, as to this Kingdom, was more than he had any Right to, but he and his Agents expect to be allowed to over-rule the *Temporal Laws* also. Methinks, if you have the Nobleness and Gallantry of true *English Spirits*, your affections for the *Roman Church* should not rob you of your love to your *Native Country*, nor suffer you to endure those *Pretences* which dishonour the *King*, and despoil him of his *Ancient Rights*, and enslave this free *Church* and *Nation* to one that only seeks his own ends in claiming this *Subjection*; for though the holding the Pope's *Supremacy* doth contribute to the support of his own Grandeur, yet it doth not further any mans Salvation, and it is so far from doing any good in those Nations where it is allowed him, that it might be made appear, the setting up and abetting this *Supremacy* hath occasioned the murther of many Princes, stirred up the complaints of all sorts of people, and filled *Christendom* for many Ages, with *Massacres, Treasons, War* and *Bloudshed*[p]; which was so notorious in the *German* Empire, that it

[p] *See the Answer to* Philanax Angl. *chap.* 4. *p.* 72.

came to be a Proverb, ſaith *Guiecciardine*, *It is the property of the Church to hate the Cæſars*: And the miſchief it hath done in *England* (by rifling the Nations wealth before the *Reformation*, and diſturbing its quiet ſince) is ſo well remembred and ſo deeply reſented, by the generality of the people, that they will never endure that heavy Yoke any more, nor can they be perſwaded ſcarce ever to eſteem them *Loyal Subjects*, or true to their Countries *Intereſt*, who do not renounce this unjuſt and odious *Juriſdiction*. Why therefore (*O my Friends*) will you be ſo imprudent, to oppoſe the *Rights* and *Prerogative* of your Lawful Soveraign, the *Priviledges* of that Church wherein you were born, the *Freedom* and *Intereſt* of your beloved Country, the *deſire* of your Fellow ſubjects and beſt Friends, yea, and your own *liberty* alſo; Why will you oppoſe (I ſay) all theſe, merely to ſupport an unjuſt and groundleſs *power*, which no *Eccleſiaſtick* ought to have any where, much leſs in ſo remote and ſo free a *Monarchy*? to ſupport a *Power* which is inconſiſtent with the *Security* of the Crown, the *Peace* of the Kingdom, and

the

the *welfare* of Private Persons? S. *Peter* never bid any to honour his Successor the *Pope* thus, but his Opinion was, *that you must submit to the King as Supreme*, 1 Pet. ii. 13. and his Counsel follows thereupon, *viz.* that you should *Fear God and Honour the King*, v. 17. Saint *Paul* commands *Every Soul to be Subject to the Higher Powers*, Rom. xiii. 1. *Neither* Bishops *nor* Apostles *themselves are excepted*, saith S. *Chrysostome*. And Saint *Bernard* tells Pope *Eugenius*, that *the Apostles were forbid to exercise Dominion*, Luke xxii. 25, 26. and therefore he adds, *If you would have Apostolical and Royal Power together, you lose both* [9]. Finally therefore, it is unreasonable for the *Roman* Bishop to challenge such *Authority* here, and the Laws of God and Man forbid it, so that I may expect you shall be so far from receiving any *Articles* for the sake of this Authority, that you shall not scruple to renounce the *Authority* it self, which was so ill-gotten at first, so wretchedly abused while it did obtain, and so legally taken away at last;

[9] Bern. *ad* Eugen. *Pap. de consid. l.* 2.

and in so doing you will demonstrate your selves to be Loyal to your *King*, Faithful to your *Country*, Friends to your own *Liberty*, and men of an *unenslaved* Understanding.

SECTION VII.

Advice to the English *Catholicks to forsake the Opinions of* Rome, *and embrace the Religion of the Church of* England.

TO conclude, as my pity to see you so miserably imposed on, hath moved me to endeavour by these plain and cogent Arguments to rescue you from that yoke, which neither we nor our Fathers were able to bear: So my desire of your perfect Freedom, and my unfeigned wishes for your Temporal, Spiritual and Eternal welfare, do prompt me to advise you to comply with the *Religion of the Church of* England, and this Advice is not only grounded upon the foregoing consi-

derations,

siderations, but may be farther pressed upon these Motives:

1. If you consider the excellent method of our Reformation, which was so necessary at that time, that for some ages before, the wisest and best men of the *Roman* Church had not only confessed there was great need of it, but had complained for want thereof, and pressed the Pope earnestly thereunto, witness the Judicious Epistle of *Rob. Grosthead*, that pious Bishop of *Lincoln*, to Pope *Innocent* the Fourth, yet to be seen in our Historians[e]; the publick complaint of the *English* Church in the Council of *Lyons*[f], the private Writings of *John Gerson*, *Nich. Clemangis*, *Æneas Sylvius* (afterwards Pope) and many others: And at least One Hundred Years before *Luther*'s time a Reformation was urged for in the *Pisane* Council[g], and that so strongly, that before the Election of a Pope, the Cardinals solemnly promised, *Whoever of them should be chosen Pope, that he would*

[e] Matth. Paris, *an.* 1253.

[f] Ap. Binium *Concil. Tom.* 3. *p.* 2. *fol.* 729, *&c.*

[g] *Concil.* Pisanum *an.* 1411.

would before the dissolution of that Council Reform the Catholick Church as well in the Head as the Members[u]. And when *Alexander* the Fifth was chosen, *He promised to take care of a General Reformation, and that pious and Learned Men should be chosen in every Nation to treat with the Cardinals about it*[x]: But after all, neither he nor his Successors would ever Reform either their Doctrines or Practices, being more intent upon their private advantage, than the General good, and more moved with Cardinal *Scombergs* Counsel, than by all the former complaints, who told the Pope, *That by the Reformation it would be confessed that the things provided against, were deservedly reproved by the* Lutherans, *which would be a great abetting to their whole Doctrine*, Hist. Conc. *Trent. l.* 1. *p.* 83. Which is to resolve to Err always, rather than to be thought to have once erred; and herein the *Roman* Church is of the same humour with those Gentiles to whom *Arnobius* speaks, *What you have*

[u] *Concil* Pisan. *Sess.* 16.

[x] *Et Sess.* 20. *ap.* Binium *Tom.* 3. *p.* 2. *p.* 836.

once done without reason, ye defend, lest you should seem formerly to have been ignorant, and you account it better not to be overcome, than to yield to plain and confessed truth[1]. Wherefore since *Rome* resolved not to Reform, *England* (having first restored her King to his ancient and just Supremacy) resolved to reform it self, without the Pope's leave or consent, knowing full well they had Authority sufficient among themselves to order the Affairs of Religion, which had been Regulated many hundred years in this Land by the King and his own Bishops, without any dependence on the Pope at all: Thus the Kings of *Judah* reformed their Kingdoms of Old, thus the King of *Spain* with *Leander* Bishop of *Sevil* reformed that Kingdom from *Arianism* without the Pope[2], and thus King *Edgar* intended to proceed in the Reformation of the *English* Church of old when he told his own Clergy, *I have* Constantine's *Sword in my hands, and you have* Peter's *in yours*[3]: That is,

[1] Argob. *adv. gentes, l. 6. p.* 197.

[2] *Conc.* Tolet. 3. *An.* 589.

[3] Edgar. *Ap.* Ailred. *Col.* 361.

we need no farther Authority or Power to reform, than what we have within our selves: The Kings of this Nation, with the advice and consent of their Bishops, Barons and Commons, had been always wont to order Ecclesiastical Affairs as they thought meet, not needing whether the Pope were pleased or displeased thereat; And accordingly this happy Reformation was made by the Supreme Power of this Kingdom, upon mature deliberation, in a Regular, Orderly, and Legal way; and it was managed with so much moderation and prudence, that the *Romanists* of *England* said little against it, but communicated with this Church (after the Reformation) till the Pope for his own ends forbid them so to do; but I hope his Prohibition without any just reason, shall not outweigh the Supreme Authority of your own Nation with *you*, who profess your selves to be Loyal Subjects, and for the *interest* of England; and since there was such need of Reformation, such obstinacy in *Rome*, such Authority here, and so orderly proceedings in this Reformation, I think all Good Christians and sober men, being

being Natives of this Land, ought to submit unto it.

II. You will be farther perswaded hereunto, by considering *the Doctrine* of this Church, which agrees with primitive Christianity, in that it obliges you to believe nothing as of necessity to Salvation, but what may be plainly proved out of Holy Scripture; and for this reason you must still hold the three Creeds of the Apostles, of *Nice*, and of St. *Athanasius*, all which the Church of *England* intirely believes. *And he only is a Heretick which follows not this Holy Rule* (say the Constitutions of *Theodosius* and *Gratian*) *but they are Catholicks that embrace it.* In this Church we give as much honour to, and obey more Canons of, the first Four General Councils, than they of *Rome* do; we approve of that Exposition of Scripture which hath the consent of the Fathers of the first three or four Centuries, yea we hold all that the Church of *Rome* it self held as necessary to Salvation for Five or Six hundred Years together: and it is very remarkable that a *Romanist* may turn Protestant without adding any one Article to his Faith, but a Protestant can-

not turn to *Rome* unleſs he embrace many new Articles; for our Doctrines are generally confeſſed by both ſides to be true, but thoſe of the *Roman* Church are rejected by our Reformers, as Novel Additions, and ſuch as have no good foundation in Scripture, nor Genuine Antiquity; And therefore the Proteſtant Doctrines are the ſurer and ſafer, as in which both ſides agree; For Example, We and they both hold there are two States after this Life, Heaven and Hell, but they add a third, which is Purgatory, and this we deny: We and they both ſay, that ſins are to be remitted by the merits of Chriſt's death, but they add the merits of the Saints and their own ſatisfactions with the merit of their own good works, which we deny to be expiatory, or ſuch as can merit Remiſſion for us: We hold there be two Sacraments, Baptiſm and the Euchariſt, theſe they confeſs are the Chief, but add Five more, to which we affirm the name of Sacraments doth not properly belong: We ſay that God alone is to be worſhipped, they confeſs he is chiefly to be worſhipped; but then they ſay the Bleſſed Virgin

Mary,

Mary, Angels, and Saints are to be worshipped also, which Additions we deny: We say Christ is our only Mediator and Advocate, they confess he is principally so, but add, that Saints and Angels are so in an inferiour manner, which we utterly deny: We say Christ is really present in the Sacrament of the Altar, this they confess, but add, he is corporally there by the Transubstantiation of the Bread, *&c.* and this we deny: We say the Scriptures are the Rule of Faith, and they will not absolutely deny it, but add their own Traditions, which we reject: We say there are XXII. Books of the Old Testament Canonical, and they confess these all to be so, but they add divers, and call them Canonical, which we affirm to be Apocryphal: I could give more instances, but these may suffice to shew that the Protestant Doctrines look most like the Ancientest, as being received by both Parties, but the *Roman* Opinions are Novel Enlargements added to the Old Catholick truths, so that a Protestant becoming a Romanist must take up many Articles barely upon the credit of that Church, and

begin to believe many things anew, questioned by the bigger part of *Christendom*; but a *Romanist* turning *Protestant*, retains all the Old Essentials of his former Faith, and doth only become a Primitive *Roman* Catholick.

III. The *Discipline* and *Government* of the Church of *England* are more agreeable to Primitive patterns than those of the present *Roman* Church are: Our King hath the same Power that the Religious Kings of *Judah* had, the same which the great *Constantine*, and the succeeding Emperors for many years enjoyed, the same power which the ancient Kings of this Nation exercised, viz. *A power to convene his Clergy, and advise with them about affairs of the Church: A power to ratifie that which the Bishops and Clergy agree upon, and give it the force of a Law: A power to choose fit persons to Govern the Church: A power to correct all Offenders against Faith or Manners, be they Clergy, or Lay-men:* And finally, *A power to determine all Causes and Controversies Ecclesiastical and Civil, among his own Subjects, (by the advice of fit Counsellors) so as there lies no Appeal*

from

from his Determination; and this is that we mean when we call him *Supreme Governour of this Church*, which our King muſt needs be, or elſe he cannot keep his Kingdoms in peace. Beſides, for Spiritual Juriſdiction, and Sacred Adminiſtration, we have a Patriarch of our own, the Archbiſhop of *Canterbury*, Primate of all *England*, whom *Urban* the Second call'd *the Pope of the other World* [b]: And his See was uſually ſtyled, *The Chair of the* Engliſh *Patriarch* [c], and is reckoned among the Patriarchates by a Foreign Writer [d]. And now his Privileges and Liberties are reſtored by Law, and his Title and Authority confirmed; ſo that there lies no Appeal from him but to the King; we have alſo Right Reverend Biſhops, together with other inferiour Prieſts and Deacons, (the only Primitive and proper Orders of the Clergy) who can prove their Ordination to be as good as any of the *Romiſh Prieſts* can do [e], and are now Conſecrated and Ordained

[b] Malmsbury *de Pontif. l.* 1. *de* Anſelmo.

[c] Eadmer. *Cant. p.* 113.

[d] Duaren. *de benef. lib.* 1. *c.* 9.

[e] Maſon *de Miniſterio* Anglicano.

Ordained by a more excellent Form, and more agreeing to the eldeſt times, than *Rome* it ſelf can ſhew; and if you will judge impartially, it muſt be confeſſed that the Clergy of *England* are altogether as Learned, and generally more painful and pious than in any Catholick Country whatſoever: Our Canons for Eccleſiaſtical Government are all founded on the Canons of Ancient Councils (as I could ſhew by particular induction, if time would permit) and for the Exerciſe of our Diſcipline it is managed with more moderation, and eaſe to the people than that of the *Roman* Church is.

IV. You may conſider our *Divine Service* and Sacred *Adminiſtrations*, which (as far as ever God made neceſſary to Salvation) may be had in this Church: We have the Holy Scriptures plainly tranſlated, learnedly interpreted, and practically Preached; We have daily Prayers, by a *Form* ſo Grave and ſo Agreeable to the undoubted parts of ancient Liturgies, that it may challenge all *Chriſtendom* to produce any thing ſo conſonant to the pureſt Primitive Devotions; A *Form* which hath all thoſe parts of the

Roman

Roman Offices which were known and uſed in the firſt three Centuries, but wants all the Innovations and Corruptions of the preſent *Maſs*; and is uſed in *Engliſh* for the benefit of the meaneſt Chriſtian in our aſſemblies: We have alſo thoſe two Sacraments which Chriſt ordained (and many of the Elder and later Doctors own no more[f].) As for the other five Rites falſly called Sacraments, *viz.* Confirmation, Matrimony, Holy Orders, viſiting of the Sick, Repentance and Satisfaction for wrongs done, we retain theſe, but not by the name of Sacraments, keeping the Primitive and main part of them, only attended with fewer Ceremonies: We preſs and practiſe alſo Charity and good works, as much as the *Roman* Church doth, and it may be demonſtrated that more and greater gifts have been given in *England* to pious uſes, by private perſons ſince the Reformation, than in two Centuries before: And though we dare not ſay we ſhall merit Eternal

[f] Ambroſ. *lib. de Sacram.* Aug. *Doctrin. Chriſt. l.* 3. *c.* 9. Paſchaſius *de Cœn. Dom.* Beſſarion. *de Sacram. Euchar.*

Eternal life by them, (because that is the gift of God) yet we believe none can come to Heaven without good works: In a word, the Church of *England* worships God as he hath prescribed in Holy Scripture; She commands all that He enjoins, and forbids all that he prohibits, and therefore wanteth nothing that is necessary to Salvation.

V. You may look upon our Ceremonies, which are few and easie, ancient and significant, and though we do not place so much Religion in Externals as the Church of *Rome* doth, yet here is prescribed all that is needful for decency and order, *viz.* That the Clergy always wear grave and distinct Habits, and have peculiar Garments in Divine Administrations; that Churches be adorned and neat; that the People be reverent in God's House; that the memory of our Saviour's chief Acts, and the Festivals of the Holy Apostles, be religiously observed; that *Lent*, with the *Vigils* of great Feasts, the *Ember* weeks, and all the *Fridays* in the Year, be kept as days of Fasting or Abstinence, and if some Protestants do not observe them, yet others do,

do, and are commended for it, and you may follow the beſt, not the moſt: you will have more liberty (by turning to the *Engliſh* Church) as to Circumſtantials, and greater helps as to the Eſſentials of Religion: So that it is upon all accounts your wiſeſt and ſafeſt courſe to embrace this ſo True, ſo Primitive, ſo Pious, and ſo Rational a Religion. Let me therefore ſhut up my *Charitable* and *Friendly Advice*, by Requeſting you to conſider all theſe things without prejudice or paſſion, and then I hope you will perceive how much the Religion of *this Church* excells that of *Rome*, in Antiquity, Integrity, and Uſefulneſs, and no longer ſuffer your ſelves to be ſo ſadly impoſed on, and ſo miſerably made to ſerve the ends of Avarice and Ambition: And if you have taken ſuch prudent and pious Reſolutions, you ſhall not only be freed from the inconveniences you complain of here, but alſo have better aſſurances of your Salvation hereafter, than the *Roman* Church can give you; For there you have only the words of their Prieſts for it, whoſe Intereſt, and whoſe practice it hath

hath been to deceive you; But here you ſhall have all the aſſurances which the Word of God can give you, provided you become Reformed in your Lives as well as in your Religion, and will leave off your old Vices, as well as your old Opinions; For unleſs we can perſwade you to become Proſelytes of Righteouſneſs, we ſhall not much value the gaining you over to our Profeſſion; becauſe we know it is neither the being Papiſt nor Proteſtant will ſave thoſe that live in their ſins; But this Religion is the better chiefly in this, that it is moſt likely to bring you to unfeigned Repentance, and the practice of real Holineſs. And if you deſire farther information in theſe particulars, let me adviſe you to conſult the late Eminent Proteſtant Writers, together with ſome of the moſt able and ingenious of the *Engliſh* Clergy, whom you will find very willing and ready to give you more full ſatisfaction, and be men that have no deſigns upon you, but to direct you in the beſt way to Heaven: And doubtleſs, if you will but try the difference awhile

awhile, a little experience would teach you how happy and advantageous a change he makes, who forsakes the Religion of *Rome*, and embraces the Communion of the Church of *England*.

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